

well as the veil. If he breaks his mind, he will yield to the heir and become a disciple. The most harmful thing to the mind is caprice, for it corrupts it. This is because caprice is the 'minister of the soul; they both collaborate in leading the mind astray if there is no authority.

Acceptance of the execution of Allah's divine message is an execution of Allah's divine message. Submission to the people of Allah is an execution of Allah's divine message. Submission is comprised of two parts: some of the people submit with their stations and executions of Allah's divine message, but there are preoccupations that prevent them from working according to their saying, as well as emulate their states. Such are the majority of the people of acceptance. Those will be good, but they missed the stations of taste and Gnostic. Whosoever accepts, works according to what they say and emulates them, will taste what they have tasted; and who tastes knows; who knows is committed. And of such are few: Who accepts and comports and knows and is committed. This is the precious jewel that is intended for the Divine Presence.

Decorum with the guide and others

Decorum is not formed, save by the disciple, for the student is incapable of such. Decorum is formed by the disciple. When the disciple comes to his sheikh, he never knocks the door. He stands

at the door. The True moves the sheikh's heart; he exits the door and sees him standing at the door. Such is the truthful disciple. The truthful disciple is the one who has formed the true decorum in the existence. We have not known decorum, save from the disciples. The disciples are those intended for Almighty Allah, for their hearts are always with Allah. No thoughts cross their minds, but the correct ones. The disciple's heart is purged, and his soul is purified, and he never thinks of anything in the world an otherwise. That he never knows. The disciple renowned among the Prophets was our master Ismael, and the perfect guide sheikh was our master Abraham, **peace be upon both of them**, when he informed him: {"**I have seen in a dream that I offer thee in sacrifice: now see what is thy view!**"(The son) said: **O my father! Do as thou art commanded: thou will find me, if Allah so wills one of the steadfast.**"} [Surat Al-Saffat: 102]. 'Do.' The disciple taught his father. He said to him, "First of all, tie me up and do it well. Then turn my face to the ground so that you do not become overwhelmed by kindness and compassion towards me."Our master Abraham brought the knife – Our master Abraham, the intimate friend was the most similar, among people, to our master Mohammed, **PBUH**, and was the second station in the existence- gripped the knife, recited the name of Allah the most Compassionate and started slaughtering. Which knife? If he brought all the knives in the world, they will not slaughter. There was no divine permission! So as to understand how the disciple were with their sheikhs. Such are the disciples. He slay, slay and slay; his son never complained of pain! He was silent and tranquil and absorbed in his utter decorum with his purged heart, while his father slay. The angels said about Ismael, "O our Lord! Your loving servant is in pain. Then it was sent to our master

Abraham to ransom him with a sheep called 'sacrifice'. Every man slaughters according to his finances. To the Hanafis it is a duty, whereas to the Shafi'is one sheep is slaughtered for the family. This is a ransom sheep for our master Ismael, peace be upon him. The disciple does not do save what the sheikh wants. The truthful disciple knows what is in the sheikh's heart, as well as what he intends to speak, to the letter!

Be with the Guide as he desires, not as you desire. Be with him, and do not oblige him to be with you.

Perhaps a man stands at the doors, but he is in the forefront of the room. Perhaps a man is in the forefront physically, but is expelled in the heart. Such is not attained with much knowledge and reading, but it is out of decorum.

The truthful disciple does not knock the door, but stands at the door until the sheikh opens for him!!

If you come to the Guide and knocked his door once, twice and thrice, and he does not open the door for you; then you return to your house, your lesson will entirely come to you in its perfection. Regarding who enters without permission, we ask Allah to save us from such, will not benefit anything; such entry will be detrimental to him.

The True does not give divine secret, save to the decorous. The decorous consider that their staunchest enemies are their souls.

The regular session for recollection is for the decorous, even if it is in his house.

The session for recollection may be attended by two persons: one of them takes the secrets, whereas the other is deprived of lights.

The amount of decorum is the amount of light.

When man is decorous, he will be so even with animals, for animals have decorum.

It is obligatory for man to be decorous with the young and the old, so that decorum becomes your attribute. If man reaches the station of decorum and becomes decorous, he will be successful.

Divine knowledge originates from decorum.

The master of morals is decorum.

Decorum O people! Decorum is the sign of the people of paradise, and rudeness is the sign of the people of Hell: such is a special T

Decorous persons are those who sit with the True. The road of the world is a road of decorum; and Islam is, from its beginning to its end, decorum in its entirety.

O my sons! Stick to decorum and modesty, "My Lord has educated me, and He has done that well"⁽¹⁾.

⁽¹⁾ Feidh Al-Qadeer: (1/225).

Do not call anyone by his name, but by his surname, and not behind walls.

You should be decorous in speech, work and state.

Knowledge of Allah is the *alif, dal and baa*.

The decorous person is beloved wherever he goes, at any time and place and to all the sects.

Some people of Allah said: "Who has no decorum (adab in Arabic), the 'a' will be erased, the word becomes *dob* in Arabic) meaning: bear.

We ask Almighty Allah to make us your servants, and bestow on us decorum with you!

Facts do not result save from the decorous disciple, who is adopting the morals and ethics of Islam, and is of high spiritual energy.

The servant attains from Allah as befits his decorum, not his work.

It is tantamount of the relative to be decorous, otherwise never believe him.

Decorum is the door of the Divine Presence.

The non-decorous should not instill decorum in others.

I am decorous with the non-decorous person.

The people of Allah are decorous. They have not reached, save with decorum.

You assigned Muslim should be decorous, obey what He has commanded you, and refrain from what He has prohibited you.

Be decorous with everything, even with your socks. Start wearing it in the right foot, and start taking it off from the left foot.

Disciple's asking permission of his sheikh:

He, Allah be pleased with him, said:

"If the disciple wants to do something, or travel for a matter of this world and the Hereafter, and was truthful, he should not attempt such save with order of the educator-guide; I mean the disciple with all his conditions, and he is the devoted with no other authority. This disciple has three stations, the highest thereof is that he does not attempt to do a deed that crosses his mind, but should attribute it, with his heart, to the sheikh, until he orders him to do, or give up doing, whatever has crossed his mind. This station is not attained save by individuals of the disciples. The second station is the intermediate one and is lower than the first, which is to mention to sheikh what has moved in his chest and crossed his mind to do or leave it, as a story he tells him as if he is a foreign man, who has no inclination, or desire to attempt doing it, or giving it up, yielding and waiting for the answer, without any inclination in his heart, but he is unaffected by anything and knows nothing, save his sheikh's order. If this disciple obeys his sheikh's order, or prohibition, will be permitted, progressing and successful with such. The third station is the station of cunning. If such crosses his mind and intends to do it, or desires it, or his

soul inclines to it, but he is ashamed from the sheikh, or seeking his blessing, or wishing that he consents to his desire, he goes to his Sheikh intending to ruse, while he is all desire and inclination to execute or give up. He introduces such with pre-arranged sweet wording to satisfy his desire. He asks for permission in this state. The station of the Gnostic makes him smell his words stinking, as well as his desire and introduction, He ignores him and counters his cunning {and the best of planners is Allah} [Surat Al-'Imran: 54], and he says to him, "May Allah grant you success." Such is *the cunning* from the Gnostic, for the permission requester is the one who starts the cunning, and the sheikh does explain to him the result of his order and prohibition, for fear that he will be severed. If he indicates to him the more beneficial, he must attempt his desires object in disobedience of the sheikh, and becomes ashamed, or perhaps he discontinues. After that, the sheikh will, rather, be patient with him and ignores his fault, so that he may be granted truthfulness after a while.

There is cunning in permission, whereas there is no cunning in the order.

The disciple's heart-felt decorum:

He, Allah be pleased with him, said:

"If a man wants to demote from a work to a lower one, he must permission from the Presence wherein he is, for the permission of the Gnostics, friends of Allah and people of divine supliances, is from the Divine Presence, or the Mohammedan Presence.

The disciple's permission from the Sheikh's presence is required in case of coming down from a higher, to a lower, work. However, climbing from the lower to the higher does not require permission. Man needs permission in the speeches, acts, movements and tranquilities, so as to be adopting the Mohammedan decorum.

The permission requester is preserved and has his own angels, whose function is to preserve him as long as he is in the decorum.

The Guide's reproach of the disciple:

He, Allah be pleased with him, said:

"If the Guide desires to reproach the whole-hearted disciple, he does so with a glimpse of his eyes, and the disciple's heart at that moment will be ground. He will remain sad and reproached for days and nights. Such is a reproach of love. Another one is reproached with the tongue, so that ears hear the reproach, for he has no heart, but has hearing.

He, Allah be pleased with him, mentioned that he saw one of his disciple taking the stair-case two steps at a time, and he reproached him with his heart very harshly until he repented from doing such. He, Allah be pleased with him, said: "That disciple used to disclose to me, at the council, what I intended to speak about. He reached such with much decorum.

15. Remembrance of Almighty Allah

He, Allah be pleased with him, said:

"Remembrance is a sturdy pillar in the way of the people of Allah. Almighty Allah says: {Then do ye remember Me, I will remember you} [Surat Al-Baqara: 152]. Almighty Allah says: {O ye who believe! Remember Allah, with much remembrance} [Surst Al-Ahzab: 41]. One of the Companions asked the Messenger of Allah, PBUH, and said "O Messenger of Allah, the legislations of Islam are too many for me! Please

advise me of something with which I compensate for what I have missed, and be brief!"He said, "Keep your tongue wet from remembering Allah"⁽¹⁾.

He, **PBUH**, said, "If there is a man who has dirhams in lap and distributes them, and another remembering Allah, the latter will be better"⁽²⁾.

And he, may blessings and peace be upon him, said: "Shall I tell you about the best of your deeds to your King, the highest in you degrees, better to you than spending gold and silver and better to you than encountering your enemy and slay them?"They said, "Yes."He said, "Remembrance of Allah"⁽³⁾.

There is no entry to Allah, save from the door of remembrance; it is mandatory for the servant to devote his times to such, for remembrance propagates the execution of the divine message, and it is a must at the beginning and in the end. However, invocators vary. Some remember Allah while distracted. Some remember while vigil. Some remember with the presence. Some are silenced by the divine presence and vision from remembrance. Here the tongue is silent, and remembrance moves to the heart, hence the tongue remembrance becomes distraction to the right of this mystical station. This is due to the fact that the reality of remembrance to this people is devotion to the remembered, and from anything other than Him, for Almighty Allah says: **{But keep in remembrance the name of thy Lord, and devote thyself to Him wholeheartedly}** [Surat Al-Muzzamil: 80].

Remembrance is the inclusion of the invocator in the remembered, and deeming the secret ambiguous upon disclosure. The True says in the sanctified Hadith, "I am the sitter of whosoever remembers me"⁽⁴⁾. We do

⁽¹⁾ Sunan Al-Tirmithi (5/458), No.: (3375).

⁽²⁾ Al-Mu'jam Al-Awsat (6/116), No.: (5969).

⁽³⁾ Sunan Al-Tirmithi (5/459), No.: (3377).

⁽⁴⁾ Shu'ab Al-Iman, by Al-Beihaqi (1/451), No.: (680).

ask the object of sitting about his sitter. If he answers, he will be an invocator, otherwise he will be a person of habit and caprice, whose soul has been inclined to attend the remembrance and he obeyed it. In this time of ours, we see the attendees of halls of pious conferences express bewildered love, as if they are drunkards, in the presence, and after the remembrance, they jest and laugh!

If such is correct, they should remain, after remembrance, for hours, rather, days eclipsed and silent in the sweetness of remembrance.

One of the people mentions Allah, because Allah has mentioned such. Another one mentions Allah in order to be mentioned. The third mentions Him neither for the latter, nor the former, but because He is worthy of being remembered. The source of remembrance is Almighty Allah saying: {Then do ye remember Me: I will remember you} [Surat Al-Baqara: 152] That is, I call you to remember Me, and I remember the because you are of the invocators. The remembrance is delivered to the remembered.

His, Allah be pleased with him, litanies and remembrances⁽¹⁾.

Almighty Allah says in His Cherished Book: {O ye who believe! Remember Allah, with much remembrance; and glorify Him morning and evening. He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers} [Surat Al-Ahzab: 41-43], and He also says: {Then do ye remember Me, I will remember you. Be grateful to Me, and reject not Faith} [Surat Al-Baqara: 152].

⁽¹⁾ He, Allah be pleased with him, licensed working with his litanies to the students of Shariite Science in particular, and to each male and female Muslim, provided that they do not love the world. In another report, He, Allah be pleased with him, said: This litany is for all, with two conditions: presence between the hands of Allah, and not loving the world.

Due to the fact that remembrance is the key to the safes of the hearts of the invocators, as well as the ascent of the spirits of the comporting persons, he, Allah be pleased with him, had many remembrances and litanies, the most important of which are:

The First: His saying: "Allah is my Witness, Allah looks at me and Allah is with me." Eleven times, separate during the day and night⁽²⁾, coupled with contemplation and thinking about the meanings thereof.

The Second: Nocturnal orisons, the least of which are two units of prayer, even half an hour prior to dawn, coupled with beseeching and tears.

Of the confidential psalms is his saying:

O All-Mighty, thou art the All-Mighty and I am the lowly, who does the lowly have but you?

O All-Capable, thou art the All-Capable and I am the disable, who does the disable have but you?

O All-Powerful, thou art the All-Powerful, and I am the weak, who does the weak have but you?

O All-Wealthy, thou art the All-Wealthy, and I am the poor, who does the poor have but you?

O the Learned, thou art the Learned, and I am the ignorant, who does the ignorant have but you?

O the Permanent, thou art the Permanent, and I am the immortal, who does the immortal have but you?

O the Living, thou art the Living, and I am the deceased, who does the deceased have but you?

The Third: His saying, three times, upon sleeping and waking up:

In the Name of Allah, Allah willing, none brings good, save Allah.

⁽²⁾ One of the transmitted by tradition litanies of our master Abu Mohammed Sahl ibn Abdulla Al-Tastari, Allah be pleased with him, who was born in (Tastir), the greatest city of Khoshtan, in the year 200H-815G, and died in 283H-896G. See: Al-Ansab, by Al-Sam'ani 1/465.

In the Name of Allah, Allah willing, none dispels evil, save Allah.

In the Name of Allah, Allah willing, whatever blessing that exists is from Allah.

In the Name of Allah, there is no might, or strength, save with Allah.

The Fourth: Remembrance between the dawn Sunna, and the dawn obligatory prayer: O the Living, the Immutable, there is no god but you: 40 times. Allah be glorified and praised, exalted Allah, I ask forgiveness of Allah: 100 times.

The Fifth: Mentioning the Name of His Majesty (Allah, Allah) after the dawn prayer up to sun-rise.

The Sixth: the litany after the five prayers:

I ask forgiveness of the Exalted Allah that there is no god but Him, the Living, the Immutable and I repent to Him: three times.

O Lord, thou art Peace, and Peace is from thee,

Peace is attributed to thee; thou art blessed and sublime, O Possessor of Kingdom, O thou art of Majesty and utmost Honor.

There is no god but Allah. He is the One, with no partner. He has the Possession and Praise, and He is Capable of everything (three times.)

May Allah reward our master and Prophet Mohammed, **PBUH**, as well as sheikh and educator with what he is worthy of (three times.)

O my Lord, Have your blessing and peace upon our master Mohammed, **PBUH**, his family and Companions.

O our Lord, Help us to remember, praise and worship thee well, and do not make us, O our Creator, of the careless.

The Throne verse: *{Allah! There is no god but He,-the Living, the Self-subsisting, supporter of all, no slumber can seize Him nor sleep. His are all things in heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His*

creatures) as Before or After orb Behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).[Surat Al-Baqara: 255]

[The Messenger believeth in what has been revealed to him from his Lord, as do the men of faith, each one (of them) believeth in Allah, His angels, His books and His Messengers. "We make no distinction (they say) between one and another of His Messengers,"And they say: "We hear, and we obey: (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."

On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; our Lord! Lay not on us a burden on us greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. Thou art our Protector; grant us victory over the unbelievers.}[Surat Al-Baqara: 285-286].

{There is no god but He: That is the witness of Allah, His angels and those endued with knowledge, standing firm on justice. There is no god but He the Exalted in Power, the Wise}[Surat Al-'Imran: 18].

{Say: "O Allah! Lord of Power (and Rule), Thou givest Power to whom Thou pleases, and Thou strippest off Power from whom Thou pleases: Thou endues with honor whom Thou pleases, and Thou bringest low whom Thou pleases: In Thy hand is all Good. Verily, over all things Thou hast power.

"Thou causest the Night to gain on the Day. And Thou causest the Day to gain on the Night; Thou bringest the Living out of the Dead, and

Thou bringest the Dead out of the Living; and Thou givest sustenance to whom Thou pleases, without measure.}[Surat Al-'Imran: 26-27}.

Surat Al-Ikhlās.

Surat Al-Falaq.

Surat An-Nas.

Surat Al-Fatiha.

Glory be to Allah (33 times), Praise be to Allah (33 times) and Allah is Great (34 times)

Supplication: It is mostly of the supplication formulations mentioned at the end of the Friday remembrance session.

The Seventh: To be read after the Friday obligatory prayer: Surat Al-Fatiha, Al-Falaq and An-Nas (seven times each), and is concluded with the supplication: O our Lord! The Free of all wants, the Worthy of All Praise, the Initiator and the Repeater, the most Compassionate and all Friendly, Make us rich with your licit than your illicit, with your obedience than your disobedience, with your Grace than that of others. O our Lord, enrich us with knowledge, decorate us with clemency, honor us with piety and beautify us with health. O Allah, have blessing and peace upon our master Mohammed, his family and his Companions.

The Eighth: The 'Azimiya prayer: After the night prayer of Friday Eve: "O our Lord! I ask you with the Light of the Face of Magnificent Allah, which filled the corners of the magnificent Throne of Allah, with which are established the worlds of Magnificent Allah, to bless our patron Mohammed of the great esteem, and the Family The magnificent Prophet of Allah, as befits the greatness of the Essence of Magnificent Allah, in any glance and breath the number of which is in the knowledge of Magnificent Allah, a permanent blessing as the Permanence of the Magnificent Allah, in veneration to you, O our patron Mohammed of grand manners, and have peace on him, as well as on his Family, and

gather me and him as you have gathered the spirit and the body in exterior and interior, in wakefulness and slumber, and make him, O my, Lord, a spirit for my essence from all aspects in the world before the Hereafter, O Magnificent"⁽¹⁾.

Honorable conclusion of Friday Prayer:

Upon completion of Friday Prayer, he, **Allah be pleased with him**, used to start a short conferring, to be followed by the remembrance session that made the mosque crowded with invocators, for such was the net of the hearts hunter, as well as the guide of spirits to Almighty Allah. Such was frequented by the repenting and loving people from within, and without, Aleppo. It used to last up to just before the afternoon call for prayer.

Remembrance ethics which he, Allah be pleased with him, urges:

Ablution, sitting on the knees as in the prayer 'tashahod', closing the eyes, coupled with peace, heart-binding, non-excessive rocking, voice-raising and shouting.

Once, I attended the remembrance session, and one of the invocators was overwhelmed. He, **Allah be pleased with him**, shouted, "**Take him out!**" as if such was not of our brothers.

He said, "If the spiritual person hears, he becomes peaceful, his spirit converses to its world, whereas the natural person shouts, "Ah, ah!" the violin, lute and music are for the natural, not spiritual, persons."

Sheikh Othman Omer Al-Waisi told us and said, "In a day of one of the Eids, Sheikh Abdul Aziz Al-Badri was a guest with our master, **Allah be**

⁽¹⁾ Licensing these litanies: I saw them written in a note-book with sheikh Mohammed Al-Fayadh Al-Kabisi, mayb Almighty Allah have mercy on him, and in the hand-writing of his son sheikh Khalil, and reads as follows: These litanies are specially licensed to the student of religious knowledge, as well as generally licensed to all and female Muslims, provided that they do not love the world. In another report, he, Allah be pleased with him, said: "This litany is for all, with two conditions: Presence between the hands of Allah, and not loving the world.

pleased with him. While the master was talking, one of the brothers was heard shouting, sheikh Abdul Aziz asked him, "My master and patron, what is your opinion on this shouting?" He, **Allah be pleased with him,** said, "This is one of two men, either truthful or liar. Regarding the latter, we have nothing to do with him, whereas the truthful person's container is small, which is a case of weakness. I, personally, have not shouted in my life, neither the Companions of the Messenger of Allah, **PBUH.**"

He never introduced the tambourine in his remembrance session at the mosque.

And here are the posture and formulation of the conclusion:

He, **Allah be pleased with him,** with his back to the altar, faces those around him, who are preceded by the scholars, students and senior citizens. He, **Allah be pleased with him,** starts with intimations as follows:

- a. I ask forgiveness of magnificent Allah. I ask forgiveness of magnificent Allah. All the attendees ask forgiveness silently.
- b. Honorable binding: Persistence in vigilance and presence, by binding the heart and imagination to Allah, His Messenger and the educator sheikh.
- c. Honorable Fatiha: They recite the Fatiha silently.
- d. Honorable blessings: O our Lord! Have bless and peace our master Mohammed, your Servant, Prophet, Messenger and beloved, the illiterate Prophet, his Family and Companions.
- e. Honorable 'Have We not expanded': They recite Surat Al-Inshirah silently.
- f. Honorable Ikhlas: They recite Surat Al-Ikhlās silently. To be repeated ten times.

- g. Praise be to Allah, Lord and Cherisher of the worlds: An intimation with which starts the loudly spoken part of the conclusion⁽¹⁾.
- h. A licensed Qari' recites some Qur'anic verses
- i. Intimation: Blessings be upon the most perfect of creatures, our master Mohammed; all the attendees say loudly: O Allah! bless our master Mohammed and the Family of our master Mohammed, the blessings of the people of skies and earths, in the number of what you have of numbers. In each glimpse and breath, from Pre-eternity to Post- eternity (Three times.)
- j. Praise be to Allah Who blessed us with our Prophet Mohammed, PBUH. (Three times.)
- k. A recitation of a licensed Qari': I seek refuge with Allah from the lapidated Satan. In the Name of Allah, Most Compassionate, Most Merciful:

{Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should suffer, ardently anxious is he over you: to the Believers is the most kind and merciful.

But if they run away, say: "Allah sufficeth me: There is no god but He. On Him is my trust, He the Lord of the Throne Supreme}[Surat At-Tauba: 128-129], then he follows that with the verse *{Allah and His angels send blessings on the Prophet: O ye*

⁽¹⁾ Al-Aloosi said in his interpretation: Imam Al-Nawawi has stipulated in his Fatwas that remembering loudly, where there is nothing legally prohibited, is permitted. It is, rather better than remembering silently, in the School of Imam Al-Shafi'i, one of the reports from Imam Malik, narrated by Al-Hafiz ibn Hajar in 'Fat'h Al-Bari', which was the opinion of (Judge Khan) in his Fatwas on interpreting the issues pertaining to the method of reading.

He also said: It was authenticated by over twenty Hadiths that the Messenger, PBUH, used, mostly, to remember aloud. It was authenticated that Abu Al-Zubeir had heard Abdulla ibn Al-Zubeir saying: The Messenger of Allah, PBUH, used to say, upon finishing his prayer, in his most raised voice, "There is no god but Allah, the One with no associate. He has the Power and Rule, He has Praise and is Capable of everything. There is no might, or power, save with Allah. We do not worship but Him. He has the Blessing, He has the Grace and He has the good Praise. There is no god but Allah. We are sincere in His religion, even if the unbelievers hate such." See: Rooh Al-Ma'ani (8/478), and Abu Al-Zubeir's Hadith in Musnad Al-Shafi'i (1/44).

that believe! Send ye blessings on him, and salute him with all respect}[Surat Al-Ahzab:56].

- l. All the attendees loudly: O Allah! Send Thy blessing on our master Mohammed, and on the Family of our master Mohammed, in the number of each malady and each medication, bless and salute him and them very much. (Three times, and in the third they add: very much, very much.)
- m. The director's intimation: In the intention of recovery, and lifting the trial from us and you, and from our Muslim Brethren: Al-Fatiha.
- n. He, *Allah be pleased with him*, supplicated Allah with whatever he wished.
- o. All the attendees loudly: I ask the forgiveness of Magnificent Allah, that there is no god but Him, the Living, the Immutable, and I repent to Him (25 times), adding in the last one: the repentance of a servant who does injustice to himself, who does not have for himself neither benefit, nor harm, or death, or life, or resurrection.
- p. All the attendees loudly: O Allah! Send blessing on our master your Mohammed, your Servant, Prophet, Messenger and beloved, the illiterate Prophet, and on his Family and salute them. (75 times.)
- q. Al-Fatiha: An intimation with which all the previous supplications are concluded.
- r. Praise be to Allah, Lord of the worlds (intimation): The certified Qari' recites some Qur'anic verses, and concludes such with: *{Allah and His //Angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.}*[Surat Al-hzab: 56].

- s. All attendees: O Allah! Send blessings on our master Mohammed. His Family and Companions, and salute them.(three times); then: O Allah! Send blessings on, and salute, the Mohammedan essence, and forgive us our future and past sins (three times).
- t. An interval of appeals for divine succours, and Prophetic praises: Last for half an hour, more or less, wherein the praise deliverers quote the choicest of such⁽¹⁾.
- u. The praise delivery is concluded with poetry, wherewith the invocators stand up honoring the Prophet's birth anniversary:

*Where Gabriel in the skies perseveres,
Announcing the glad tidings of Ahmed's birth,
His mother heard an unknown voice: Rejoice with Mohammed,
The glad tidings from unknown voices were successive,
That the Chosen was born and felicity is rightfully due.*

- v. All attendees loudly while standing:
Blessings and salutation on thee that have been extolled by Allah1 (four times.)
Blessings and peace on you, O Messenger of Allah!
Blessings and salutation on you, O the beloved of Allah!
Blessings and salutation to you, O best of the creatures of Allah!
Blessings and salutation to you, O All Prophets of Allah! Al-Fatiha.
- w. The invocators stand up as in their posture for prayers, and he, Allah be pleased with him, opens with {Know, therefore, that there is no god but Allah} [Surat Mohammed: 19]: they remember with

⁽¹⁾In this session the best of Aleppo praise deliverers delivered praise, such as Mohi Al-Din Ahmed Omer Halabi, Hassan Al-Haffar, Sabri Al-Mudaallal, Ahmed Al-Jakiri, Abu 'Amsha, Abdul Raouf Al-Haalq, Omer Nabhan (Al-Darbi), Al-MAdani, Mohammed Al-Hamami, Bakri Al-Garganawi and others. Some of them died, and some of them still frequents the remembrance session. Allah has granted them good voices and tunes.

him hundreds of times, while rocking to the right and left, as the tree rocks in the wind, in application of His Almighty Allah saying {Men who remember Allah standing, sitting, and lying down on their sides} [Surat Al-'Imrn: 191].

- x. A few minutes session for the tunes of the leader.
- y. A second standing: with the leader's voice remembering (Allah, Allah) hundreds of times, and the director concludes with a signal to the praise deliverer.
- z. A licensed person says: To His Dignity our master the Messenger of Allah, **PBUH**, Al-Fatiha.

To His Dignity our Sheikh and Educator! Al-Fatiha.

To Their Dignity all the Prophets, Messengers, friends of Allah, scholars, martyrs, righteous, parents, whoever has a right on us, our deceased and the Muslims' deceased and all the nation of our master Mohammed: Al-Fatiha.

- aa. Musk of conclusion: With supplication, and here are the wordings thereof:

In the Name of Allah, most Compassionate, most Merciful. Praise be to Allah, Lord of the worlds, and the best blessings and most complete salutation to our master Mohammed, his Family and all his Companions.

O Allah! Rectify the nation of our master Mohammed, **PBUH**.

O Allah! Dispel the concerns of the nation of our master Mohammed, **PBUH**.

O Allah! Protect the nation of our master Mohammed, **PBUH**.

O Allah! Repair the damage of the nation of our master Mohammed, **PBUH**.

O Allah! Lift ordeal and hardships from the nation of our master Mohammed, **PBUH**.

O Allah! Make us return to our religion, the religion of our master Mohammed, **PBUH**.

O Allah! Grant victory to the Muslims, and defeat the unbelievers, your enemies and the enemies of religion, O he Possessor of Power, the Firm.

O Allah! We ask you a permanent Faith, and ask you a pious heart, and ask you useful knowledge, and ask you truthful certitude, and ask you valuable religion, and ask you health, and ask you saving from every ordeal, and ask you full health, and ask you constant health, and ask you gratitude for health, and ask you freedom from needing people.

O Allah! The free from all wants, the Worthy of Praise, the Starting and Repeating, the most Ruthful and Friendly. Make us content with your Licit than your illicit, with your obedience than your disobedience, and with your Grace than that of others.

O Allah! Make us rich in knowledge, decorate us with clemency, honor us with piety and beautify us with health.

O Allah! We seek refuge with you from concern and sadness. We seek refuge with you from inability and laziness. We seek refuge with you from cowardice and miserliness. We seek refuge with you from inability to honor debts and the creditors' prevailing over us.

O Allah! Show us the Right as such, and grant us following it, and make us love it. Show us futility as such, and inspire us to avoid, and hate, it.

O Allah! Purge our hearts from each designation that distances us from Thy love, acquaintance and contemplation.

O Allah! Bless us with the purity of knowledge, and grant us rectification of treatment among us n with you, as per the Sunna.

O Allah! Guide us to the Straight Way; the way of whom you blessed of the Prophets, the Veracious, the martyrs and the righteous: and those are of good company, those whose portion is not wrath and who go not astray.

O Allah! Grant us following the tradition of our master and Prophet Mohammed, **PBUH**, in the sayings, acts, states and morals. Make him, O Allah, a spirit for ourselves from all aspects, in this world before the Hereafter, O Magnificent.

And Allah sends blessings on our master Mohammed, his Family and all his Companions, {**Glory to thy Lord, the Lord of Honor and Power! (He is free) from what they ascribe (to Him)! And Peace on the Messengers! And Praise to Allah, the Lord and Cherisher of the Worlds**} [Surat Al-Saffat: 180-182]. Al-Fatiha.

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16. Putting trust in Almighty Allah

He, **Allah be pleased with him**, said:

Putting trust is of two parts:

First: Praised putting trust, which is putting trust in Almighty Allah, and is the strongest cause {**And if anyone puts trust in Allah, sufficient is (Allah) for him**} [Surat At-Talaq: 3]. {**Is not Allah enough for His servant?**} [Surat Az-Zumar: 36]. It is a station of comportment stations. Its sign is that he does not ask for something, not from his father, or from anyone on earth. He takes anything that comes to him, and does not return anything from anyone unless it is illicit. The person of this station does not complain loudly, or persist, even if he stays for three days without

food or water! If he is given something, he takes it, but from whom? He takes it not from him, but from Almighty Allah. He understands who has sent such, and who has given him. Such are the Sufists. One of the comports persons was walking with a group of people. Man came and slapped him on the face! He was silent. The he walked for a short distance, and another one gave him a loaf of bread. He was asked, "Who has given you the loaf of bread?" He answered, "The one who has slapped me!"

Second: Vilified putting of trust, which is putting trust in people, in his father, in his brother and his paternal uncle to send to him loaves of bread and such like while he is staying at the mosque. This is never permissible. They imitate those who put trust in Allah. The sign of this category is that they complain loudly and persist. Such are the pretending Sufists.

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17. Advocating the truth

He, Allah be pleased with him, said:

"Walk with the truth, follow the truth and do not fear save the truth, for the truth is the most deserving of being followed. There is nothing in the existence save the truth.

My companion and friend is the one, who tells me that I am wrong if he sees so. However, if I am right, he should tell me so.

The truth has power. The truth is most deserving of being followed. We do not love or hate people save for the truth, or futility. We do love him for the truth, and we do hate them for the futility, and we have not come, save for happiness. Man will not reach Almighty

Allah until he reaches the station of truth, which is tranquility with the Glorified Allah.

If the truth appears to a person, but he sides with his soul and futility, he is deemed as having nothing.

The desired is implementation of commands and avoidance of prohibitions, as well as the execution of the commands of Almighty Allah.

Man should reach the desired of the True Almighty Allah, not to reach the desired of his soul.

Beware of fanaticism. Beware of fanaticism. Say the truth, even if against yourself.

Some people know the truth, but they equivocate. Those people lack humanity. Those are not Muslims! Those are animals! Why do you equivocate? Why do you appoint an attorney for your son? Will you accept that if your son is the homicide victim?

We must adore the truth and follow the truth, for such is the most deserving of being followed. The Prophet, **PBUH**, said, "The truth has left no friend to Omer"⁽¹⁾, in the story of the camels of his son Abdulla⁽²⁾. He did not say, "I will favor my son." The truth is most deserving of being followed. When the Companions were truthful, they all became grandees. Man must side with the truth and with whom is right. Whosoever walks with the truth, and with whom is right, it becomes evident that he is of the people of Grace. He

⁽¹⁾ Kash Al-Khafaa (2/ 134).

⁽²⁾ It was reported from our master Abdulla ibn Omer that he said, "I bought camels and brought them to the official grazing land. When they fattened, I brought them to the market. Omer entered the market and saw fattened camels, and asked, "Whose camels are these?" He was answered that they belonged to his son Omer. He kept saying, " O Abdalla ibn Omer! Well done! Well done! O son of the Prince of the Believers! I harried to him, and asked, "What is the matter, O Prince of the Believers?" He asked, "What are these camels?" I answered, "I bought these camels and sent them to the official grazing land, desiring what the Muslims desire." He said, "Make the camels of the son of the Prince of the Believers graze! Make the camels of the son of the Prince of the Believers drink! O Abdulla ibn Omer, take your capital, and reimburse the remainder to the Muslims' Treasury." Sunan Al-Baihaqi (6/147).

always sides with the truth, loves the truth wherever it is and hates futility wherever it is.

18. Patience with testing

He, Allah be pleased with him, said:

"The origin of testing is entirely for love. If Allah loves a servant, He tests him⁽³⁾.

The True Glorified Allah solely tests, and none other with Him at all in the existence.

He would not test you, except to purge you; He would not purge you, except to advance you; He would not advance you, except to make you his sitter!!

We know such from the soul of the tested person. If he is up-set and enraged, this will be revenge.

If he is patience, this will be advancement.

If he is content, this will be higher and higher; such is the desire of the Glorified Almighty True.

The True calls you, and He is the most Generous of the generous. It is the wont of Allah that if a person dedicates a deed entirely to Allah, He must test him. There is testing in front of every good deed. There is testing in every issue you accomplish for the sake of Allah. He must have testing for you. Be patient and look. He grants you spiritual conquests and advances you. You used to believe. Now you taste. You used to be truthful. Now you are certitude.

⁽³⁾ Shu'ab Al-Iman, (7/222), No.: (10087).

You have become one of them. Such is the wont of Allah. You and your work are property of Allah. And the True says: {Whose will be the Dominion that Day?} [Surat Gafir: 16].

There is no one: the Prophets, friends of Allah and angels {the One, the Overpowering!} "It was Allah with nothing with Him; and now He is what He has been"⁽¹⁾ What makes you steadfast with testing is the company of the Grandees of the people of Allah: the actual companionship for a week, two weeks a month and more or less, which is equal to the worship of four-hundred million years!! However, companionship entails rights. If you are truthful, He explains to, and advises you. If he does not advise you, accuse yourself. If He advises you in minor and major matters, He will make you enter to Him, and the evidence for such is that you obey when He advises you. You cry, become dejected, humiliated and see the Night of Predestination. It is habitual that he sees the Night of Predestination once every year. This one has the Night of Predestination every moment!

The naturalists say that whosoever suppresses his indignation, will be inflicted with a psychic complex, therefore man must show what is inside him. This statement is wrong. We must suppress indignation, for in such there is purging for the soul, as well as for sins and transgressions. His heart will also be purged, and is overwhelmed with purity.

Beware of executing your rage if you are enraged.

The clay has covetousness and rage.

Testing rids you of others and idol-worshipping, so that you will have none in your heart.

⁽¹⁾ See: Kashf Al-Khafa: (2/171).

Testing is a blessing. It is a blessing if you know the tester and conversed to Him, and you will reach by means of the testing.

Testing is castigation. It will be castigation if you are careless and distance your soul by means of testing.

It has been the wont of the True that if He loves a servant, He will give his beloved dominion, whose heart is attached to, whatever he is. People vary in testing: among them are those desired for the Divine Presence. Those are the ones who if the True tests them He will give dominion over them to their beloved, such as the spouse, money, friend or children, they will learn the lesson, and expel them all from their hearts once and for all with no return. Those are the First Class. Another one expels from his heart whatever is given dominion over it, and is attached to another, which is also given dominion over him, and so he remains in being dominated from one to another; and this is average. The third is the one who is harmed by a man and reconciles with him. Then he returns to what he has been, and does not learn the lesson! There is no good in such a person.

A huge mountain lies between us and knowing the greatest Messenger, **PBUH**, which is our soul, the Mother of rage. When you are enraged, you will either know an adult, nor a minor, or an appreciated person, or a transcending person. The entire goodness is in the coolness of the heart.

When you see a person who vilifies himself and says that he is worthless, but when others vilify him, he becomes extremely enraged. Leave this person, because he is a minor, and not an adult. When you are enraged, Satan will mount you, and throw you from an elevated place to the ground.

When you do goodness to a person for twenty, or thirty, years, and is enraged for once, and will definitely not remember your benevolence. He will not remember, save the rage. This occurred to me many times. I ask Almighty Allah not to punish anyone to whom I was beneficial, and he abused me.

Do not tire yourselves! If the soul is not purified, you will not benefit anything. You spend twenty, or, thirty, years praying, studying, crying and remembering, and if you are enraged, you will destroy the world.

The difference between anger for the self, and anger for Allah, is that the anger of the enraged for the sake of Allah, will vanish when the truth appears to him, and he returns, whereas the second is like a discontented horse.

The difference between the test and the testing is that former is the name of the avenger, whereas the latter is the name of the lover "If Allah loves a servant, He will test him"⁽¹⁾. Testing is falsely speaking about doing things you never do. Such is the testing, whereas if you were doing that, it will be revenge, which is a test.

If you do good deeds, and people spoke about you, this means that the True has wanted to select you, in order to shoulder the divine perfections.

Islam is of two parts, half of it is patience, and the other half is praise. Man must tackle the two stations. It has been the wont of Allah that the testing is before, therefore patience emanates from such {And no one will be granted such goodness, except those who exercise patience and self-restraint,- none but persons of the greatest good fortune.} [Surat Fussilat: 35]. Patience is a must.

Whosoever has no aptitude for patience, will have no entity with

⁽¹⁾ Shu'ab al-Iman, by Al-Beihaqi (7/145), No.: (9786).

the divine presence. This one is deemed an ordinary man in the course. None is found in the Existence, who reached Allah without testing; In particular if He wants to make an appearance of him, He must test him a lot of testing, according to what the Messenger, **PBUH**, said, "The most tested of you were the Prophets, then the most similar and the similar"⁽²⁾. But the True endows him with his benevolence after that. The Messenger, **PBUH**, and the Messengers, peace be upon them, have known that since pre-eternity, that the tester is Allah. The Gnostic, before he enters with knowledge, testifies that the tester is Allah, and the small Surat was revealed { **By the time, verily man is in loss** } [Surat Al-'Asr: 1-2], each man is a loser, { **Except such as have Faith** } does not suffice { **and do righteous deeds** } does not suffice, { **and (join together) in the mutual enjoining of truth** } does not suffice, { **and of Patience and Constancy** } [Surat Al-'Asr: 3]. Patience is the last one and the bitterest. { **And do thou be patient, for thy patience is but with the help from Allah** } [Surat An-Nahl: 127].

Understand that the tester is the Wise, and that tests are our perfections { **That which is on earth We have made but as a glittering show for it, in order that We may test them- as to which of them are best in conduct** } [Surat Al-Kahf: 7]. The entire tests and revenges embody purging, even the Hell. It is not the wont of Allah to select a servant without testing. Even He desires an attracted man, He will instigate boys against him to throw stones at him.

As long as station with Allah is greater, his tests will be more. Prophets are the most tested of people, then the most similar and the similar.

⁽²⁾ Sunan Al-Tirmithi (4/601), No.: (2398).

The cause of advancement is testing, testing against the soul.

If any of you does a good deed, and is wholly sincere in such, Almighty Allah must test him, in order to advance him

If the servant is truthful in his course to Almighty Allah, and is endowed with love, it is obligatory that he be tested. Almighty Allah will test him, and will instigate all the creatures against him.

At the beginning, He instigates against him a non-acquainted person, then the friend, then the closest friend, then the next of kin and the next of kin. The truthful lover has providence, for whenever a person is instigated against him, that instigated person will make him more knowledgeable of Allah, and the testing calls him to make none reside in his heart, save Allah.

He continues testing him in his kinfolk, his mother, his father, his wife, his brother and his friend, so that none remains in his heart. Whenever one comes to him, he is called not to make other than your Creator reside in his heart. There are positions for the soul, which says, when they talk about, and hurt, it: "I am not as they say, and I have nothing with which they accuse me." It abandons them, and sees them plunge in their play, falsification and lying. It considers itself better than them, and instills in the owner thereof contentment with her. It instigates him against them due to they have said. At that moment, the divine providence comes to him and calls him that those who are instigated against you are but messengers from Allah to you, and He instigated them against you, due to His love of you, so that He make you unique, and you make Him unique.

Nonetheless, it was not easy for the soul to depart from them, and did not enjoy its humiliation and returning to its Creator. It, rather,

wants to stay with them, so as to be praised and becomes familiar with them. Hence it severs you from you Lord, as well as the stations of resorting to Him; it becomes evident that the soul is more hostile than them. Here, you understand the secret of the Hadith: "Your staunchest enemy is your soul, which is between your sides"⁽¹⁾. You taste its hostility, and you become preoccupied with its defects. However, the enemies which were instigated against you, you will return to them with mercy and pity, for they have transferred you to a high station. Hence, you know that there is no companion, save Allah, that there is no course to Allah without testing. Whenever you sincerely and truthfully do a good deed, wait for the testing after it, which comes from those to whom you were benevolent. The testing comes to you as an examination, and if the soul appears, and you treated him as he has treated you, you will lose the deal. If you are from the people of providence, and meet him with subtlety and benevolence, for you were expecting this act from him, before he treated you as such; this is providence from Allah in you. The tests are of three kinds:

- A test for testing. Almighty Allah says: {And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle)} [Surat Mohammed: 31].
- A test for identification. Almighty Allah says: {Be sure We shall test you with something of fear and hunger, some loss in goods, lives and the fruits (of your toil), but give glad tidings to those who patiently persevere,- who say when afflicted with Calamity: "To Allah we belong and to Him is our return"} [Surat Al-Baqara: 155-156].

⁽¹⁾ Authenticated by Al-Beihqi in 'Al-Zuhd Al-Kabeer' (2/157), NO.: (343).

- AQ test for advancement and love; it was mentioned on the Hadith: "If Allah loves a servant, He will test him"⁽¹⁾. To hear his voice; to hear his wining. He has tested you so as to know who is the tester, and why has He tested you? Is there animosity between you and Him? Whatever you are, the entire creatures are the dependents of Allah; how does He test you when you are advancing to Him? He has not tested you, but for love, reaching and knowledge.

The tested is beloved to the Divine Presence. It was mentioned in the Hadith: "Prophets are the most tested of people, then the most similar and the similar"⁽²⁾. He has not tested you, except that He wants you, and wants to rid you of the others and adored idols in your heart: the idols of moneys, spouse, children, friends, as well as the idols of the job, position, prestige and leadership.

The most difficult testing is from those closest to you: your mother, your father and your brother.

It is not the wont of Allah to test a man one hundred if his degree is ten.

The people of Allah have advanced with testing. Where is the person who has advanced without testing? I have not seen anything for man like tests.

"If Allah loves a servant, He will test him"⁽³⁾; for what? In order to purge him.

The advancement test will not be, save in wakefulness.

Whosoever does a work in which he has a good intention, Almighty Allah must test him with it, and after that {And no one will be granted such goodness except those who exercise patience

⁽¹⁾ Shu'ab Al-Iman, by Al-Beihaqi (7/145), No.: (9786).

⁽²⁾ Sunan Al-Tirmithi (4/601), No.: (2398).

⁽³⁾ Shu'ab Al-Iman, by Al-Beihaqi (7/145), No.: (9786)

and self-restraint,- none but persons of the greatest good fortune.}

[Surat Fussilat: 35].

Please witness the tester, and this is love from Him to you, for He prepares us, identifies us and refines us. If we are content with His disposition, we will be advanced. Testing is based on love, not hatred; and there you become ready for advancement and say: {"O my Lord! Increase me in knowledge."} [Surat Ta-Ha: 114].

If the True desires to select one of His servants for Himself, He must test him. For this reason, I have never seen, or heard, or smelled that a person has reached without testing.

If a person praises you, you experience a kind of pleasure, but the Glorifies Allah must meet you with testing, in order not to experience vanity by praising. The testing of each person is as befits his station. They said: "The examination is as befits the capability."

Insults to the closest persons make them reach humiliation. Had it not been for insults, humiliation would not have occurred, for humiliation results from insults and tests.

I wish that what between me and you is flourishing,

And what between me and the worlds is but a wasteland.⁽¹⁾

It has been the wont of Allah not to test, save the truthful persons.

Tests give expanded subsistence and mercy. Whosoever loves me, should be patient. The entire goodness is with patience. By Allah! I have not seen goodness, save with patience.

Our capital is patience. Patience is contrary to the soul, and agrees with the Lord.

⁽¹⁾From a poem attributed to Abu Firas Al-Hamadani. See: Al-Bidaya wa Al-Nihaya, by Ibn Katheer (11/279).

The world from its beginning to its end is but a home for tests only {He who created Death and Life, that He may try which of you is best in deed: and He is Exalted in Might, Oft-Forgiving} [Surat Al-Mulk: 2].

The son is a test, the father is a test, the money is a test and knowledge is a test.

If your neighbor is your enemy, feed him, and such food will kill the animosity between you and him.

Testing has identified our souls as servants; and if a few perfections come to us, such are His, not ours {Such is the Bounty of Allah, which He bestows on whom He will} [Surat Al-Jumu'a: 4].

If you do a good deed, and people talk about you, meaning that the True desires to select you to bear the divine perfections, you should, first of all, understand that the tester is the All-Wise.

The conquest will not occur save after testing, and does not occur prior to testing; the amount of conquest befits the amount of testing; therefore, they have said that the examination is as befits the capability.

Ordeals are all lessons to be learned. Believe me they are all a matter of taste. Ordeals are purification, education and sublimation. Poor in appearance but rich by Allah. My brothers, I ask if you have a secret and responded supplication, don't ask it for your beloved, but ask it for the person you hate.

When you forgive who abuses you, I warrant that Almighty will give you satisfaction and tolerance in your heart.

If a person backbites or reviles you, just laugh. Allah's ordeals are not for insolence, but to increase ardor.

If you forgive the offender, Almighty will pay your damages in merci, satisfaction, blessing and ampleness.

If Allah loved one of his slaves, He tests him, and after he passes the tests, He blesses him with submission to Him and Satisfaction. Then, he is tested by the Divine presence and not one of His creatures; ordeal and test with good and evil.

Life and afterlife are not but ordeals. If the young baby got sick, it is a purification of the mother if she was patient, and if she is impatient, it is revenge. Ordeals are our perfections *“Verily! We have made that which is on earth as an adornment for it, I order that We may test them (mankind) as to which of them are best in deeds”*(Khaf 7). So, do we have to belief in Allah or things?

If a person reviled you and you reviled him it is simple, but the power is if somebody reviles you, you do good to him. This is a divine bestowal. This a divine blessing.

If you don't want an ordeal, you don't want be purified. You don't want to see the secrets. You don't want to know Allah.

Ordeal is the spirit of the religion. The ordeal of the remotely related is simple, but the ordeal of closely related is more difficult, such as your friend or fellow.

The most powerful weapon for you against your enemy is to pray for him and not against him at night, because if you pray against him, you will be treated with misery and not happiness, and so will your son. Pray for who abuses you, cry bitterly for him in your solitude.

When a person is pestered with bad words and tolerates, firstly, he is purified and sublimed, then he receives the divine knowledge (And say: “My Lord! Increase me in knowledge”(Taha 114). The rightful judge laughs and feels happy if somebody spoke against him, but the wrongful will not be tested by Allah, no need.

The believer must be aware of all things. He will not be perceptive except after tests. He will be tested once and again until he becomes perceptive. Ordeals from Mr. so and so give us theism and this requires that we pray for them.

Nobody can attain the status unless he is afflicted by his closest friends. These ordeals are from the Creator and humans just implement them. If we are patient, forgiving and tolerant, we sublime to Allah, and if we get angry we will lose the deal. These ordeals clean the human from malignancy and dirt in ourselves.

Nobody sublimates except by ordeal and nothing more beautiful, sweeter, better or more perfect than ordeal, because Almighty wants to promote the human. When Almighty ordered Satan to prostrate to Adam, He wanted to promote him and this is a test from Almighty. I have never seen a man of God whom God took care of without being subjected to test, and no one in the world; impossible! The messenger (PBUH) came to get them out from darkness to light. They threw dirt on him and broke his tooth and cut his face and told every evil word about him. With all these he is patient.

Testing oneself when self is still there, is not useful. You say to the strained: How is your prayer? He says: I don't know how to pray. I can't

speak. I don't know how to listen. I don't know. So, you submitted yourself to your enemy, the Satan. Almighty says: "Surely, Satan is an enemy to you, so take him as an enemy"(Fater 6).

There is an important point to mention. That is when the good follower of the Shaikh goes to him, he must be tested many times and he undergoes more ordeal. You have to understand that. People think if they go to the Sheikh they will get rid of the ordeal. That is the case, in fact. He goes to the Sheikh and the Sheikh gives him the waterwheel that drains the ordeal to the sea, but he does not remove the ordeal. The Prophet (PBUH) says: If Allah loves A slave of Him He would test him⁽¹⁾.

Ordeal has results with which we come closer to God and our love increases to Him. We do not get angry or frustrated. The one gets angry and becomes frustrated is remote. That does not become a test, but becomes a revenge. Make difference between tests and revenges. You know more the sign and no others. If Almighty tested you, you either become frustrated and get angry, or be patient, submit and accept. If you got frustrated or became angry, that is revenge. When Almighty tests you, the first step is patience "But none is granted it except those who are patient- and none is granted it except the owner of the great portion"(Fuselat 35). Once you know it is a test, you must be patient because you know Allah is All-wise and the wise knows where to put things. If you are tested and you were patient, after a little while, the victory will come, serenity will come. Then Almighty tests you with another test. You submit and accept, after submission a victory greater than the first comes. Then a third test, then satisfaction and pleasure "Allah will be pleased with them, and they with Him"(Al Bayyena 8). This prepares you for perfections and uplift, and after uplift " My Lord! Increase me in knowledge"(taha 114).

⁽¹⁾ Suab El-Eiman _Beyhagy (7/145) No. (9786)

When Almighty test you with something, be patient for five minutes, ten minutes, a while and then a great blessing will come.

When you make a good deed you must be tested. So, the commoners say: make no good, meet no bad. How ignorant they are about Allah! When you do good with good intention Allah gives you a reward, but He wants to give you more, because He is the Most Merciful. He tests you to purify you, to uplift you, to give you, to let you be His representatives. If you do a good deed with a good intention, you must be tested against it. You, be patient, and this patience purifies you.

My children, it is a rule. The Prophet (PBUH) and the all the inheritors had this first quality. That is if somebody has a feud against you, pray for him and do not pray against him. Never pray against him. Whatsoever, he may return to Allah “Allah has power over all things” (baqara 20). Is it possible that you entreat to Allah and you become generous and Allah will not be generous? Allah is the Most Generous. He does not envy except the generous. When you give the poor, He says: Oh, my slave you are generous. I am more generous than you. He gives you tenfold of your good deed, seventyfold, seven hundredfold and forgives sins that no one knows but Allah. He teaches you, refines you, satisfies you and blesses you. This is the road to happiness, never ever damn anybody, no matter how much he hurt you. Don't you want him to be nice with you? Or do you want him to be more insolent? If you damn him he will be naughty, and when he is naughty, he will treat you in naughtiness. If he is happy, he will treat you with happiness. What a beauty, what a perfection and what a nicety!

If Allah gave you whatever you want, what does that mean? It means that Allah expelled you from His mercy. It means now if somebody asked me something I know will harm him, Am I crazy to give him? I will not give

to him. I will try.... Until he comes back and Say: thank you Sheikh, if you had given it to me so and so would have happened.

The patient tells the doctor the truth, but many people go to the doctor and make themselves doctors! Stop, you are a patient, you are weak, you don't know yourself let alone others. You are the patient and I am the doctor.

Whenever you work heartedly and sincerely, wait for trouble from the one you treated well. Trouble must come to test you. If you treated him as he treated you, you lost the deal. If you are careful, meet him nicely, as you know you waiting for that test. Keep this by heart.

Balance of Praise and Contempt:

If a person praises you or reproaches you, so what? Don't care for praise or contempt, but look at your deeds and your state and correct them. somebody may praise you and if his praise is real, do not delude yourself with his praise or attribute that work to yourself, but that is a grace from Allah made through you. If you attribute it to yourself, Allah will deprive you from it, and if you witnessed it is from Him, He will increase his blessings to you and He perpetuates them "If you give thanks, I will give you more"(Ibrahim 7). If you are praised for thing something you don't have it, go and achieve it for yourself, as soon as possible and be ashamed to be described with what you don't deserve.

If somebody reproached you for something you really have it, that is a warning from Allah, abandon that work and quit it immediately, and if you don't have it, be ware and don't do it. People are on the lookout, and then thank him if he is praising or reproaching because he benefited you.

19- Doing Good to the Wrong Doer:

He (May Allah be pleased with him) says:

My children tolerate mischief and do good as far as you can. Bear witness to who made you laugh, to who made you weep. Attribute blessing to the giver of blessing. Bear witness that the indignation is from Him to uplift you “So keep your duty to Allah and fear him as much as you can”(taghabon 16).

Don't damn who harms you, may be the doors of the heaven are open, your Doa may be responded to and his harm to you will be more, but pray for him for God Speed.

If someone reviles you, laugh and be pleased. Don't ever do wrong to the wrong doer, but do good to him and pray for him. If he did wrong to you do good to him. Accept him and be kind to him. He will come to you. He will be attracted to you and listen to your advice. If reviled you find one fine quality in him and praise him with it. If he reviled you don't revile him. Teach him, educate him and edify him, because you are edified and polite.

Kill the infidelity of the infidel and the enmity of the enemy. Don't kill your enemy, but kill the enmity between him and you.

Don't do wrong to the wrong doer, but do good to him and pray for him.

Do good to the good doer for his good doing and the wrong doer is enough to make worse. Do good to the worthy of it and the one unworthy of it. If it concurred with its worthy, that is it, and if it didn't, you are to be worthy of it.

I advise you, if you have an enemy, the best weapon is to pray for him at night and not pray against him. If he got naughtier, his naughtiness will be reflected on you, especially, your or your friend. Don't pray against him lest he will be naughtier, and if he naughtier, he will treat you badly.

But, if pray for him, he will be nice and will treat you nicely. So was the case with the Prophet (PBUH).

I don't accept anybody having relation with Sheikh Nabhani and not pray for his enemy.

If you have done good for those who did wrong to you, cry in joy and thank Allah, laugh and laugh with joy.

The wrong doer teach us not to be like him. "Whosoever righteous good deed, it is for his own self; and whosoever does evil, it is against his own self"(fusillat 46).

My master, Prophet Mohamed (PBUH) does not want to avenge himself from anyone, he wants to return him to his true nature. If someone slept forgiving all people and died that, he will die a martyr.

Don't bear grudge against anyone in the world, whatsoever he did wrong to you. Pray for him and it will be to your credit. Ordeal gives amplex and kindness and this is the straight path.

Don't revile who reviles you. Do good to him. Teach him good deed by action. Mohamed (PBUH) used to do good to whoever did wrong him.

Almighty did not create a criminal, wretched, a Jew or Christian. Every child is born in innate state of purity and his parents make Jewish, Christian or Magian⁽¹⁾.

The strong has to excuse the weak ignorant person. Then, you will know that mankind is children of God. The branch is from the tree even if it bends. So, have mercy on the creatures and pray for your enemy. If your enemy is hungry, feed him. Blessing and indignation have the same pattern. If you were given wealth or power and you disobeyed with them, it will be an indignation and vice versa. Even the earth you trot, don't leave it before you pray on it or invoke Allah. Help yourself by yourself, be kind to yourself. The one who has light sees things with the help of

⁽¹⁾ Bukhary (1/456) NO. (1293)

God. But, Almighty gives him mercy before that, and he sees people with mercy and interprets them and their deeds. The minimum interpretation is to see the creatures between two fingers of the Most Merciful. Perhaps the disobedient or the lascivious will be a holy man after a moment.

The Prophet (PBUH) shall be our example. We do good to do evil to us. Not for cowardice or fear we do good. He will mostly return and say: I treated them bad and they treated me nice ? he will, mostly return and follow him. but those who are like scorpions, snakes and caterpillars, howsoever, no use. Almighty said about those people “They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are like cattle, nay even more astray; those! They are the heedless ones”. (aaraf 179).

20- Keeping Secret

He (May Allah Be pleased with him) says:

Many people think they are small holy men or so. They tell stories. This is ignorance. That is a secret you must not speak about. Only the idiot speaks about it. All the universe is based on secrets, and those who know the secret do not tell about it so that the secret may stay secret. For this treason, they will be bloodshed if they revealed the secret.

If you see somebody telling, he will be an imposter or an ignorant that doesn't understand.

You cannot tell, because Allah did not tell, nor the Prophet (PBUH), except the miracle, by the command of God. Otherwise, it is not permissible. It is secret and if revealed it is no longer a secret. It becomes plain words.

Divine secrets are protected. The knower does not reveal the divine secrets unless commanded by God or if there is a person at the session the

secret should be entrusted to. Almighty gives divine secrets only to the regardful people and the deadly enemies of the regardful are themselves.

21- Work is Devotion

He (May Allah Be pleased with him) says:

Work is devotion, work as a porter, harvester, guard or overseer, no shame. It is shameful to beg.

The guard guards and the farmer farms. All is devotion. If trader, ornament the trade with your truthfulness and being workaholic. If farmer, Allah loves if one of you does a work to perfect it⁽¹⁾.

Your behavior to God is perfection of your work.

Carry the rocks from there and get them here, but do not stay without work. Never let anybody feed you “The upper hand is better than the lower hand⁽²⁾” but, do not get deeply involved. Do not say you do all the work and you are above all the work.

Don’t be idle, even if you will strike a stone with a stone. Make the cause and God will do the rest.

We make the cause and work with cause , but we do not depend on the cause, but on the Causer of the causes. Asceticism does not contradict with work, because asceticism is a spiritual stage, not manual. When they don’t like worldly life doesn’t mean they do not work. They work in the worldly life but the decorate it. The real asceticism is the asceticism of the heart. No problem if the believer owns money to use it as: “And those in whose wealth there is a recognized right. For the beggar and for the unlucky who lost his property and wealth”(maarij 24025). “what a good wealth for a good man”⁽³⁾.

⁽¹⁾ Bukhary (2/518) No. (1361) Muslim (2/717) No. (1032)

⁽²⁾ Mujamma Al-Zawaed (4/98)

⁽³⁾ Sahih Ibn Hayyan (8/6) No. (3210).

I don't like anyone to be idle. I don't love idle people. Cultivate, trade and manufacture in truthfulness and sincerity, because there is no existence without agriculture, without trade or without industry. Allah commanded us to cultivate, we cultivate, He command us to trade, we trade, ironmongery or carpentry on condition of sincerity. Anyone who wants ironmongery or carpentry must love his master first. Everyone commissioned to a job or work must be a workaholic to be received by God.

Balance of Acceptable Deeds:

Acceptable deeds have two advantages: intended for Allah and morals. The Hadith of the woman of whom they told the Prophet (PBUH) that she fasts during the day and performs prayers at night, but she hurts her neighbors with her tongue, and the Prophet (PBUH) said: she is in hell⁽¹⁾. I tell you why she is in hell. Her prayer and fasting are not acceptable to Allah. had her worship been acceptable it would have given resulted in good behavior.

If you do a work for the sake of people, this is hypocrisy, and if you leave a work for the sake of people this is a polytheism, and if people did not notice it is monoliths.

Obeying God is not associated with the multitude of deeds, but with sincerity in work and achievement.

Man is a result of his behavior and not his actions. If his actions are acceptable, they are attributed to behavior. Man of good behavior does not misconduct. Your life is judged by good behavior.

Actions are required to be based on clearance f heart from harmful manners. If action is from unclean heart it will not be enough because he may tear down his action with one anger. If a person did an action and

⁽¹⁾ Al-mustarak ala Al-sahihain 94/183) No. (7304)

felt happy, that action is accepted and wished and he felt gloomy, his action is not acceptable.

22- Ready to Serve:

He, (May Allah be pleased with him) says:

We did not know the Prophet. Only God knew him, because only his human nature is seen.

Mohamed is human, but not like all humans

He is a ruby and the rest of the people are stones

A black ruby of lordship “I am the master of the sons of Adam without bragging”⁽¹⁾. Prophet (PBUH) said: “The master of the folk is the one who serves them”⁽²⁾.

Therefore, service does not suit but the master. He knows how to serve, because he tasted, walked to Allah and behaved. He knows how to serve.

Abu Huraira was once hungry and The Messenger (PBUH) received some milk. He told him to feed the folk. Abu Huraira suspected, little milk, how will it be sufficient for seventy or eighty persons? All drank

⁽¹⁾ Al-mustadrak ala-sahihain (2/660) No. (4189).

⁽²⁾ It was related that Abu huraira said said: “ By Allah Who is no god but He, I used to press my liver to the ground from hunger and tie a rock to my stomach from hunger and stayed a whole day on the street where people pass. Then the Prophet (PBUH) passed and when he saw me, he smiled and knew what was on my face and in myself. He said> Aba Hir, I said: I am at your disposal, Messenger of Allah. He said: follow me and walked away and I followed him. He entered and obtained permission for me. I entered and found some milk in a vessel. He asked: from where is that milk? They said it is a present from so or so. He said: Aba Hir, I said I am at your disposal, Messenger of Allah. He said: Go to Ahlel Siffa and invite them they are the guests of Islam. They have no families, no money and no one. If he received a charity, he would send it to them not taking anything from it, and if he received a gift, he would send for them to come over and he would share the gift with them. I didn't like the idea, and I said: What will this milk do for Ahlel Siffa? I have more right to that milk to satisfy my hunger. If they came, he would order me to give them the milk and I didn't think there would be anything left for me. I must obey Allah and His Messenger. I went and invited them. They came and asked for permission to enter. They were given permission and they entered. He said Aba Hir. I said: at your disposal, Messenger of Allah. He said: take it and give it to them. I took the cup and gave the man and he drank until he was satisfied and gave me the cup back. I gave it to another man and he drank until he was satisfied and gave me the cup back until it ended to the Prophet (PBUH). After all people had been satisfied. He took the cup and placed it on his hand and smiled. He said ; Aba Hir. I said: at your disposal, Messenger of Allah. He said: You and me only now. I said: Yes, Messenger of Allah. He said: sit down and drink. I sat down and drank. He said: Drink. I drank. He kept saying drink and I drank until I said by Allah who sent you with the Truth, there is no way. He said: show me and I gave him the cup. He thanked God and invoked the name of Allah and drank the remaining. Edited by Bukhary (5/2305) No. (5890)

and there was still milk left. The Messenger (PBUH) said: Drink, Aba Hir. He drank again and again. The Messenger (PBUH) serves the milk. He drank and fed the folk and Abu Huraira is not among them. He needs to drink. When he found the truth, he became suitable to feed others. Before that he was not suitable. Don't ever give the stingy anything and tell to give it to others, never. He would kill them all. The Messenger's Companions are educated. What the Messenger of Allah did with Abu Huraira is education. Allah created them companions to the Messenger of Allah (PBUH) in order to teach us if your senior ordered you to give all the people, don't worry, and there will be no shortage. The little suffices many. If you suspect, you are not ready to serve. What we learned from the Sair "obeying Allah or being on the march", you must not serve except after tasting. So, the real servant is the real behaved. Anas (May Allah be pleased with him) was never asked by the Messenger of Allah (PBUH) why he had done or had not done anything, because he conforms to the Messenger's heart. If he is not on the march (Sair) he would not be able to do it. These things are not by education. They come, first by Sair, then by love, and this is the point. But both the two must be there, love without sair will not be useful. Sair without love is more superior, but perfection is achieved by sair, then love. Love is produced by sair, and that is following Mohamed "say: If you really love Allah, then follow me"(aal omran 31). We ordered to follow, because love is a divine gift we have no control over it, but following is our choice, we can do it. I can serve the lecher, but I can't love him. He is a lecher and I am not a lecher. I can't love him, because it is not within my capacity to love him. The unfeigned will follow without being ordered, the loving follower has no danger, but the lover is one hundred percent dangerous. The first is perfect, he takes more from the reference, because he is standing with the reference himself, his own self is not interfering. The later, his own self is

interfering, he is all self and his self is loving the reference. As much as his love, he takes from the reference. This is purposeful. If love leaves, it turns to hatred. The follower is always lucky. We have never seen a follower hating. I pray to Allah that you will follow me. Following gives love, because it cannot be without love. When the Prophet (PBUH) ascended to a known place, without knowing he was before the Divine Presence. Here, love is important. The lover will only be with beloved. If you love me for some purpose, and your purpose is satisfied, you may hate, and we have seen this. If you are a follower, you will not go on your own accord. Because you are ordered, you go according to the orders. You will never hate. Love without purpose will be for two only; either the people of divine care, and these are few individuals, or as a result of following, in the first place. If the disciple with another disciple and the Sheikh favored one to another, the other will have something in his heart against this. The people of Divine care do not care about this. Master, Abdul Hareem Al- Gaily says: (I loved you not for myself, but because you deserve it). When do I attain this? When I become perfect (I will not yearn for anyone but You). I don't care if you keep me close to you or away from you. This has no business. People who love Allah do not care if these burned them with fire or those burned incense for them. all are the same. The perfect sees Real and Truth as one < the don't see "I" and "You". The Divine Self is the one who runs the Universe.

We are the servants of all, servants of the public of all kinds. Holy men are felicitous. Mohamadi is absolute, so he is the start and the end.

They relate about a holy man a learned of his time, in Morocco that he loved the Prophet's family members greatly, and there was a large group of bandits who descended from the Prophetic family. All neither said prayers, nor fasted or worshipped. This learned man said he wanted to serve them. They told him they would kill him. He said: "I want to serve

them”. He went to them and met the head of the tribe and said: “I love the members of the Prophetic family and I want to serve you”. He asked him “Serve what?” He said: “I will collect wood for you, make coffee and make the cleaning for you”. He said “Serve”. He began serving and whenever he did something, he placed a word kindly and without hurting feelings and so on. Virtually, all of them changed and returned to Allah. This is it. “The Messenger’s duty is only to convey in a clear way”(al-nur 54).

23- Attribute Grace to the Giver of the Grace:

He, (May Allah be pleased with him) says:

The human is judged by his spirit. The spirit is the word. There is the spirit of things, and that is perception, the Divine Light, as Almighty said: “And he for whom Allah has not appointed light, for him there is no light”(al-nur 40). humans perceive with light and with light they distinguish between small and big. Light is from Allah, do not attribute it to yourself. If you attribute it to yourself, you will be ousted. Anything good that happens to us, that is the Grace of Allah. If you are honest, who made you honest? Allah “That is the Grace of Allah”(Guma 4). It is not from us. Grace is attributed to Almighty. He gave you knowledge, concepts and sciences. Attribute them to Him. It is not right that anything should be attributed to you. If you attribute them to yourself, you will be like Satan. It will do you as it did with Satan. Grace should not be except from Allah. “Those Messengers! We preferred some of them to others”(baqaea. ra 253). Never say “I”. two people said “I” the Pharaoh Said “I am your lord, most high”(al-naziat 24). He drowned him in the sea and saved his body, because the sea did not accept his body. We take morals and mercy from the Quran. Almighty said to Moses and Aaron: “And speak to him mildly, perhaps he may accept admonition or fear

(Alla)". (taha 44). In fact, they spoke to him mildly and that benefited him upon drowning and he uttered it and said: "I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel and I am one of the Muslims"Yunis 40). And if this is accepted from him or not accepted from him is up to Him. If you say the Pharaoh did not believe and did not become Muslim, you are apostate because you didn't believe the Quran. If Allah wanted to forgive the Pharaoh or the Satan, it is not our business. This is up to Allah. When Pharaoh said: "I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel and I am one of the Muslims", drowned immediately. But, before he believed, he said: "O chiefs! I know not that you have an ilah (a god) other than me "(qasas 38). If there is a provision in Quran no problem, but there is no provision. If you ask me, I, personally tend to mercy. I want all infidels to believe and enter the paradise. No matter how punk he is I want that Allah would make him repent. He said: "And I am not unjust to slaves"(qaf 29). "And Allah wronged them not, but they used to wrong themselves"(al-nahl 33). The great scholars who believe in mercy, believe in his escape. The most grand Sheikh said he was salved. In other place he said he was not salved. He said he is salved after his first statement. Most of their words are inspirational, but we don't say salved or not salved, we say he believed and became Muslim and his case will be decided by the Divine Will.

The Pharaoh saw the Children of Israel going out of the sea and did not get drowned, and he said "I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel and I am one of the Muslims", (yunis 90). Belief is something in the heart. Words are subject to salvation and no salvation. Rabaa Al -Adawia said: "Our asking forgiveness needs forgiveness, because it is with the tongue. Repentance is the resoluteness to regret what you have done. Great

scholars and great holy men that the Pharaoh was salved and not the junior ones and there are no greater ones than them.

The second who said “I” is the Stan “He said I am better than him” (Sad 76) and He expelled him from His mercy. Who is stronger? Pharaoh or Satan? Satan is stronger. Satan has all polytheism in him. When Almighty damned Satan, he danced. They asked him why. He said “He gave me a reward He didn’t give anyone but me!! This from jealousy. Hurrah! What a just jealousy! It started by its initiator and killed him. The Messenger (PBUH) was hurt and was patient. He was hurt very much and was patient. And later on all of them said: I redeem you with my father and mother, O, Messenger of Allah. Hind Abu Sufian’s wife when she embraced Islam she broke the idol and said: it cheated us all these days. You made with your hands and you devoted yourself to it. No brain!!

Before the Messenger (PBUH) we were in darkness. Almighty said: “It is He Who sends down manifest Ayat (proofs) to His slave that He may bring you out from darkness into light. And verily, Allah is to you full of kindness and Most Merciful” (al-hadid 9). The Prophet (PBUH) came with the light (so, the human being has sight). The sun is rising but the blind does not see it and does not see its effects. The man who has sight sees the sun, things, trees and colors. Also, if there is one who has no insight, and there are many, he will suffice with the words. The real knowledge is light. It reveals the facts. Darkness and light do not go together. It is not possible that one may have a real knowledge and at the same time may like to be extolled. False praise will be for parties and orders. People bequeathed with light are the people of Divine grace. They attribute everything to Allah. This is the triumphant man of reason. He is apt to perfections and Divine trusts. It is He Who gave us and it is He Who made us triumphant. With this attribution, blessings increase. If small they grow bigger and bigger because you referred things to their source.

It showed that you have light, amenity and understanding. It indicated that you're a slave of Allah and not a slave of anyone else. May people are slaves of others. Refer the grace to the giver of the grace, don't think you have anything. Always the grace of Allah to us covered and publicly, outwardly and inwardly. We should, always, be vigilant. We should give thanks and He bestows on us His graces. Hence, the one speaks the words of the Messenger of Allah (PBUH) must be a moral of morals and sure of what he speaks so that he may know how to speak and realize the "Words" of the Prophet: Compliment me not as the Christians complimented Jesus, I am just a slave"⁽¹⁾. You may say: "Slave of Allah and His Messenger, Master of the Universe or the spirit of the Universe. But never say "god". Prophet Mohamed (PBUH) is the highest full slavery to Allah in all aspects. Think not that Prophet Mohamed(PBUH) is a god, creator, sustainer, giver and deterrent. He is no so. He said "I sit as the slave sits and I eat as the slave eats"⁽²⁾". He taught us the real slavery. What a delicious meal! With a real taste, why? It is because we didn't attribute it to ourselves. We attribute to the Divine grace. "Allah has power over all things"(baqara 20). We have no power either on small things or big things. "O mankind! It is you who stand in need of Allah, But Allah is Rich, Worthy of all praise". (Fater 15).

The real thanking is to attribute grace to the giver of the grace. The tongue is the assistance of the heart. So, it is a heart rank. If you attribute the grace to the giver of the grace, await more of that grace. Almighty said: "I you give thanks, I will give you more"(Ibrahim 7). Who gives thanks for grace, put it in place after attributing it to the giver. If somebody gave a person something and made himself the giver, Almighty puts such person before him to teach him that the giver is

⁽¹⁾ Authenticated by Muslem (3/1271) No. (3261)

⁽²⁾ Sunan Al-Baihagi aL Kubra (7/283) NO (14428)

Almighty, and that is for mercy of him. Be fair and do not attribute things to yourself “That is the Grace of Allah, which He bestows on whom He wills. And Allah is the owner of Mighty Grace”(Guma 4). Don’t be concerned with grace rather than the Giver of Grace, as this will divert you from the Giver. If a person imagined himself, one day or for a moment, he is good, he will no longer be regarded by Allah.

The educator attributes his work to Allah and not himself. “That is the Grace of Allah, which He bestows on whom He wills. And Allah is the owner of Mighty Grace” (Guma 4). Nobody knows grace except the owner of grace. If someone sees himself a man of knowledge, dedication and righteousness, he never understands. If you see yourself better than others or yourselves good, Allah will take the secret from you and give it to a person who was infidel. He bestows on him Islam and gives him the secret which was with you (knowledge). If you see yourself better than others, the dog will be better than you, and if you have anything from the Divine Grace, “That is the Grace of Allah, which He bestows on whom He wills. And Allah is the owner of Mighty Grace”(Guma 4), don’t attribute that grace to yourself. Grace is referred to the Giver of the Grace and the Indignation is referred to the avenger. Grace persists with giving thank, and If Allah bestowed grace on a slave and he attributed it to himself, He will deprive him from it. When a person attributes a grace to himself, he becomes like Satan. If one of you has a work or knowledge, attribute it to Allah. Do you admire yourself and you do not call the work a grace of Allah to you? Don’t think yourself better than others. Allah gave you understanding or gave you knowledge. It is not yours, how can you attribute it to yourself? This is not fair. Really. I can’t say “I”, but “no one has the right to be worshipped but You (O Allah), Glorified (and exalted) be You. Truly! I have been of the wrong doers”(Anbiaa 87).

24- Love of Prophetic Family (Al Al Bayt)

Almighty said: “Say no reward do I ask of you for this except to be kind to me for my kinship with you”(shura 23). And said “Allah wishes only to remove (evil deeds and sins) from you, O members of the family and to purify you with a thorough purification”(al-ahzab 33).

Prophet (PBUH) said: “like the members of my family is the Oak of Noah, who boards it will be rescued and who is left behind will drown⁽¹⁾.

Ibn Abbas related that the Messenger of Allah (PBUH) said: “Say no reward do I ask of you for this except to be kind to me for my kinship with you” is to revere me through the members of my family and to be amiable to them for my sake⁽²⁾.

The prophet (PBUH) “the caliphate after me is thirty years”⁽³⁾. The thirty years were completed by Sayedna El Hassan.

He, (May Allah be pleased with him) says:

Who loves the Prophet (PBUH) and does not love the members of his family is a liar. He was asked the members of the Prophet’s family if they have intolerance. He said: No, they have no intolerance, but they are warm blooded. The members of the Prophet’s family repent and they do not die before repentance and they are all in paradise in honor of the Prophet (PBUH). Who does not love the members of the Prophet’s family. Your love to the members of the Prophet’s family is the same love to the holy men. You cannot love the members of the Prophet’s family, and not love the holy men. The branch belongs to the tree even if bent. I love the members of the Prophet’s family, even if they drink wine. I don’t love because they drink wine, but because they are affiliated to the Messenger of Allah (PBUH). All who love the members of the Prophet’s

⁽¹⁾ Al –mustadrak alal sahihain 9(2/3730 NO. (3312)

⁽²⁾ Al dur al manthur (7/348)

⁽³⁾ Sunan al-termizy (4/503) No. (2226) in the words: “Caliphate in my folk is thirty years)

family, repent before death. Our Lady Fatima had all perfections and she represented modesty and good manners. The Prophet (PBUH) treated as the Sheikh- the perfect guide- treats his devoted follower. He did not give her gold – gold is permissible for women. She was the manifestation of modesty, good manners and knowledge. Our Lady, Fatima was invaluable, especially, to her father. If her father is present, she never speaks. She says to Aisha: “Tell my father so and so”. The Prophet (PBUH) did not give her what she wanted, but better, because this life is nothing. It is like the disappearing shadow. Fatima with her modesty and good manners was more than her mother, because she is part of the Prophet (PBUH).

25- Love of the Prophet’s Companions

He (May Allah be Pleased with him) says:

Love the Companions, young and old. They were a manifestation of the Holy Quran. If they make a mistake, it is not intentional. Therefore, Almighty says: “Allah will change their sins into good deeds”(al-furgan 70). This is the first thing that applies to the Companions (May Allah be pleased with them). Allah created the Companions for the Messenger and prepared them great, no one of them minor. All them subjective. The proof is that all of them left their families and joined the Messenger of Allah (PBUH). They joined him hungry and naked. They proved they were loyal. Every Companion had a characteristic of the Prophet.

All the Companions with whom the Prophet was pleased when he departed, died in perfection.

If you have seen a mistake in a Companion, interpret it in good faith, that they want implement the ordinance of Allah and Hidud. If you saw somebody reviling the Companions, discard him for the sake of Allah, even if he is your father or mother. The Prophet (PBUH) said: “My

Companions are like stars, anyone you follow can guide you”⁽¹⁾..The Prophet had declared that, and the Companion is known by his actions and his state, while the one who reviles a companion is blind.

The Companions of the Messenger (PBUH) inherited from him, each as much as his rank. Abu Bakr inherited a full belief, Omer inherited advice, Osman inherited modesty and Ali courage. Al- Hassan was Gouth (Relief) in the Btin (inner) thought. When his father died he assumed the caliphate for six months. He resigned the external caliphate and kept the internal caliphate, May Allah be pleased with him).The Companions are clean hearts and pure souls, all they want is to execute the orders of the Messenger of Allah (PBUH).

Many people hate the Companions. They defile their tongues by berating the Companions. They revile Abu Bakr and Omer the real ministers. When we see someone reviling the Companions of the Messenger of Allah, or the holy people or closely related persons, we know that he is mischievous.

Never revile the Companions of the Messenger of Allah. They are the ones who conquered the countries and really defeated enemies with few fighters and little equipment. You see in them vigor and light, strong belief, great love and dedication in following the Greatest Messenger (PBUH).

If you saw somebody reviling the Companions, discard him for the sake of Allah, even if he is your father or mother after you explain to him. These are the Companions of the Messenger of Allah (PBUH), these are lights, and they are the close associates. If he is convinced of this, it will be all right, otherwise, discard him, whosoever he is for the sake of Allah. Love of Auliya (Those who believe in Oneness of Allah and fear Allah).

⁽¹⁾ Faïd eldel gadeer (6/297).

26- love of friends of Allah (Men of God)

He (May Allah be pleased with him) says:

Almighty said “No doubt! Verily! **the friends of Allah**, no fear shall come upon them nor shall they grieve (62). Those who believed and used to fear Allah much (63). For them are glad tidings, in the life of the present world and in the Hereafter. No changes can there be in the Words of Allah. This is indeed the supreme success. (64) (yunis 62-64). Allah, here, gave the definition of the Walie. He must be a believer, in the first place, and must fear Allah. But, the Walie in the understanding of most of the people is the one who reveals the unseen and no one else they know to be Walie. The Walie who asks people for money, leave him alone, don’t believe him. The Walie is above the material because his light is above darkness; above density. “Those who believed and used to fear Allah). (yunis 62). Many people, after exercising themselves vigorously, can reveal unseen. there is no objection to that. The most important point is that the real sublimity is the straightness in Sharia, that is to be proper. When commanded by Allah to do, he obeys, and when Allah forbids him from doing, he obeys. If he committed a contravention, he knows it is a contravention, and repents. No money, no friends, no nothing. “They have good tidings”, first, in the present life”peaceful heart and peaceful soul. No take and give “And in the hereafter”Almighty sends him good tidings and at the moment of death he sees the place where he is going to. In the first place, he might be a man of non-integrity and he may see his place in hell and then see his place in paradise after he repents and returns to Allah. This is the basic idea. “For them are glad tidings, in the life of the present world and in the Hereafter. No changes can there be in the Words of Allah. This is indeed the supreme success. (64). The Prophet said: “They are a folk who loved each other for the sake of Allah

without kinship or monies they exchange. By God, their presence is light and they are on tribunals of light, they do not fear when people fear and they do not grieve when people grieve”⁽¹⁾. They have to be believed in. If his son does not believe in him, how come he will not fear and grieve? This is Prophet Noah, his son is atheist and his wife is atheist and Prophet Lot, his wife is atheist (They both betrayed them”(al-tahrim 10), by being atheist. The Prophet’s wife will never be adulteress. Noah’s son betrayed his father by being atheist too. These people have no relation. They cut the link. If you love a Wali, even if he is not in your country, he is with him, if he love him, follow him and take him as an example. A person performed pilgrimage times, we tell him give the expenses of the pilgrimage to the poor. He does not accept. We tell him the Prophet loves that you distribute it to the poor. You performed pilgrimage several times. He does not listen to you.

When he becomes intolerant, he becomes angry, if one is angry he may utter a word of atheism, whether it be a man or a woman. Don’t tell him pray for the Prophet. The Satan is guiding him, and he who uttered the word of atheism. Don’t say to this kind of people pray for the Prophet or remind yourself of Allah. He will utter with his tongue and urged by Satan. When he is angry, the blood boils in his head. Where is that believer the owner of the prominent light that you pour on the boiling blood and quiet it. He who says I love Allah and I love the Messenger of Allah, knows himself if he sees money is dearer to him than The Prophet, he becomes evasive and does not give. If he sees the Prophet is dearer to him than the money, he will give. They don’t neither fear nor grieve for their beloved and relatives. Who does not believe and recognize them ? If from the family, he will be left alone and isolated- morals above material benefit. “No doubt! Verily! The Auliya of Allah, no fear shall come upon

⁽¹⁾ Sahih Ibn Hayyan (2/332) NJo. (573) in a similar word

them nor shall they grieve”(yunis 62). That is the one who believes in them and loves them. That is the truth. Like the son of the Prophet Noah, When Almighty showed him he left his son. “Surely! He is not of your family”(hud 46). Also, Prophet Abraham with his father, and so on. If you placed a magnifier in the heart of the men of God, you will find no present life and no afterlife. Only:

Not the love of the dwelling place concerns me

But the love of who dwelled the place.

Now we see the natural love and not the spiritual love or the Divine Love. if you love really, you don't think of money, family or anything else. No natural love. Who loves the Prophet (PBUH) scarifies everything for him. Had I owned my life and gave it away for my deliverer it won't just be enough!

He says I give you my life. You say give me one pound to give to the poor for the sake of the Prophet, and he does not give. How can he say he loves the Prophet? The Prophet was asked: Who are Awliaa Allah? (Holy people). he said: “those when you see them you remember Allah”⁽¹⁾. That is true, we feel that, he is reminded of Allah, the Messenger of Allah, the Companions and the holy men, because he has a Divine Light. Once you see him you think of Allah and holy men. It was related that the Prophet (PBUH) said: “Almighty said: My Awliaa and my much loved among My creatures are those who are remembered if I am remembered and those who when remembered I am remembered “for them the good tidings in the present life”⁽²⁾. The Walie (holy man) is not concerned with the present life or the hereafter; he is concerned with the Lord of this life and hereafter and the Lord of the whole universe. Obada Ibn al-samit related that he asked the Messenger (PBUH) about “For them the tidings

⁽¹⁾ Al –Mugam Al- kabeer (24/167) No. (423)

⁽²⁾ Musnad –al imam Ahmed (3/430) No. (15588).

in the present life and hereafter”, and he answered : “I is the good dream he dreams by himself or somebody dreams for him”. ⁽¹⁾. Al- Buhary related from Abu Huraira “Messenger of Allah (ﷺ) said, "Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him". ⁽²⁾

In the first place I make him know that I will fight him , and if he insisted on being hostile to the pious men I will declare war on him. If Allah declared war, nobody can stop Him. First thing, He will trigger his own self against himself and stiffen the hearts of the people towards him.

The holy man does not know except good deed. He does not damn anyone, even his enemy. The non-holy man does not know except bad deed. The Mohamedan holy man does not damn anybody and treats well who treats him bad, but the non-Mohamedan holy man may damn you or keep silent. No good, no bad. Walie is a balance of the world, who loves them proves he is happy and who hates them proves he is dejected far away from light. Nobody dares to say I don't love the Messenger (PBUH), but he can say I don't love Awliaa. Muslim related that Abu Huraira reported that the Prophet (PBUH) said: “Many a person with shaggy and dusty hair, dusty and driven away from doors (because of their poverty and shabby clothes) were to swear by Allah (that something

⁽¹⁾ Authenticated by Muslim (1/348) No. (479).

⁽²⁾ Authenticated by Buhari (5/2384) No. (6137).

would happen), Allah will certainly make it happen”⁽¹⁾. We call Ahl ElSoffa (Houseless people- Companions of the Prophet) the people who put their trust in Allah. They don’t ask anybody and do not refuse when anyone they do not know gives them. These persons do not make violations. They witness that the Giver and the Withholder is Allah.

I ask you to love Awliaa and not lunatics who take money. Leave these alone. We don’t want lunatics. Sharia is the first and it is above all, but I say the love Awliaa like Sheikh Abdul Gader Al Gailani, Sheikh Ahmed Al-Rufae, Sheikh Mohiel- din Ibn Arabi..... The grand Sheikh in his late days was given a house as present, then a beggar came to him asking for money. He didn’t have money and gave the house to the beggar; all of the house. He doesn’t care. His capital is Alla; no present life, no other life.

The real balance in the universe is the love of Awliaa and love of the Messenger (PBUH). He (PBUH) said: “A person will be hereafter with the one he loves,⁽²⁾ in a higher narration “A person with the one he loved”⁽³⁾. If a person in Maghrib and the other in Orient and loved his deed, the will be brought together with each other, whether evil or good. If a man or a woman loves secularism, he or she will be crammed with it. If a man or a woman inheres to religion and his or her relatives are all secular, he or she will be brought together with the religious people. This is a great blessing and therefore, the Messenger said: “The reward of deeds depends upon the intentions and every person will receive the rewards according to what he has intended”⁽⁴⁾. It is a great blessing because it is your choice. Don’t say Allah has adjudged me to be unhappy. This is wrong, don’t believe in it. Almighty ordered us to do

⁽¹⁾ Muslim (4/2044) NO. (2622)

⁽²⁾ Muslim (4/2032) No. (2639).

⁽³⁾ Muslim (4/2034) No. (2640)

⁽⁴⁾ Buhkary (1/3) No. (1).

and not to do. If obeyed and did what He wanted us to do and didn't do what He did want us not to do, we will be happy. If we disobeyed, that is the unhappiness. There are those who become pious and chase the material life. This is not a Walie, some people say a particular person is a Walie and he loves the present life. He is a liar. The first characteristic of the Walie is that he doesn't love material or the present life. if he loves the material life, don't regard as Walie and don't say to him pray for us. don't sit with him. Most people believe in those who reveal the unseen. Perhaps he reveals by practice, when the psyche is purified it can reveal.

Those are the People, hold fast when you know them.

Many of the people, who are away From Allah and rigid, think that Awliaa are Lords! That is not true; the Walie is humble, always humble, O ! My Lord, my Lord. If Allah bestowed on him obedience, he attributes it to Allah, not to himself.

They say: who is the Sheikh of the Sophism? Their Sheikh is the Prophet Mohamed (PBUH). Ahl –al Suffa, those Sufis are really brave, they are really decent. They are the guards of the Messenger (PBUH). Many come for the Zikir and lessons while they are still in what they are. Man is always progressing “and say: My Lord increase me in knowledge”(taha 114). Why? “Nay, they are in confused doubt about a new creation”(hadid 15). The new creation is always advanced, more advanced and higher than the previous. This matter needs love that facilitates behaving. It was reported that Abu osman Al-Maghrabi said: “The man of knowledge and also his follower have the lights of knowledge that illuminate for them and they see the wonders of the unseen. The unseen has light as the seen has light. The light of unseen is knowing Allah.; the true satisfactory knowledge. This knowledge has light that illuminates for unseen. Unseen has light which is fear of Allah;

piety. Piety is the light of unseen. Unseen has light, like the Prophet when he was sent by Almighty to get people out of darkness to light, the darkness in which people were. When the Messenger (PBUH) came with light which is the Quran and he explained and made it plain to them with his speech- that is the Prophetic Tradition. If a person has no belief or has a little belief in Allah, holy men, especially, the Awliaa, he will need light ; light of unseen which is piety and piety should be accompanied with will, and so on.

Ibrahim Ibn Adham asked a man: “Do you like to be a Walie of Allah? He answered: Yes. He said: “Don’t love anything in the world or hereafter and devote yourself to Allah. Go ahead towards Allah, He will come towards you and protect you. “So, whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord”(al-kahf 110). Since I was young, my investment has been the love of Awliaa. He who loves Awliaa, Almighty will love him. The Messenger of Allah said: “O, my Lord bestow on me Your love, the love of those who love You, love of a work that brings us close to Your love and make Your love better than cold water to us⁽¹⁾.

When loved the Awliaa of Allah will die repented and who denies the Awliaa denies the Message and denies Lordship.

If somebody, man or woman believes in the words of men of knowledge (Awliaa) and believed that their words are true, tell him or her that they pray for them and their prayer is accepted by Allah.

When you love the awliaa, they attend your death and in the grave when you are interviewed, when weighing your deeds on the dooms day and at the Serat (Path), because Who they love and Who loves them brings them to the person who loves them at the above mentioned situations, as the

⁽¹⁾ Sunan a-termizy (5/522) No. (3490)

Messenger says: “man is with the one he loves”⁽²⁾. Those who did not see the Awliaa and did not meet them did not see anything. We are always with the Awliaa, such as Sheith Abdul Gader Al- Gailani and Sheikh Ahmed Al- Rufae. Their souls are with us now. Holy have fine souls and fine bodies.

Allah does not love those who do not love the holy men, even if they were devotees and men of charity ninety nine percent they die unbelievers. Allah loves those who love the men who love Allah, even if they were bandits, because If Allah did not love them He would not put the love of those who love Allah in their hearts, and must die in repentance, whether he was a thief, a bandit or drunkard, but his heart is full with the love of Alawliaa. He would die before Allah bestows repentance on him provided that he is not a pander. The Prophet said: “Paradise will not be accessible for the pander and you can smell it from a distance of one thousand years”⁽³⁾. The pander will not smell paradise. Any issue can be compromised except pandering. Our evidence is: If Allah had not loved him He would have not put the love of His Awliaa in his heart. This is a realistic and logical evidence.

On the contrary, those who fast, pray at night, every year go on plilgrimage, with long beards and big turbans but do not Awliaa, may ninety nine percent and three quarters die unbelievers. Don’t sit with them and don’t love them. We love Awliaa and I say I am sure that anybody, no matter how many he killed and sabotaged the world and loves Awliaa, must no die but in repentance. My evidence: If Almighty had not loved him He would not have put the love of those who love Him in his heart. On the other hand, That effendi, the teacher who fasts three

⁽²⁾ Muslim (4/2034) No. (2640)

⁽³⁾ Trace Al –tayalsi (1/89) No (642) The actual words (No boud will ener paradise).

months and Monday and Thursday, who does everything good, but does not the Awliaa will be hundred percent in danger if not repented.

The basic issue is that your belief is sound. If you see anyone that loves the AQWliaa, tell him that Sheikh Al-Nabahani brings you good news. He will go to paradise. He says; if He had not loved him He would not have put the love of Awliaa in his heart. You love Allah and you grieve! That will never be.

Who reviles the Awliaa, Allah declares war on him. Who loves the Awliaa has a special sign in his heart and I guarantee he will go to paradise and he will not die before he repents. But the one who does not love the Awliaa, even if he gives Zakat, charity, prays at night and fasts during the day, he will be ninety nine percent and three quarters in danger. Things are based on a rule: “No doubt! Verily! The Auliya of Allah, no fear shall come upon them nor shall they grieve (62). Those who believed and used to fear Allah much (63). (yunis 62-63). Who made him Walie? Who chose him? Allah. Almighty is Most Knowing and Most Wise. The one who fights Awliaa is a scoundrel because there is no proportion. The Prophet set rules: “Man is with the one whom he loves”⁽¹⁾. “Man is brought together on the Last Day with whom he loves”⁽²⁾. From Allah’s most beautiful names: "The Best Patron The Most Thankful". He gave the name of the Best Patron to that who believed and feared Allah. The balance is the love of Awliaa. Who denies Awliaa, denies Prophecy Lordliness and this aestheticism. Man must eat Halal in the first place and accompany the senior holy men.

You Love to Holy Men (Awliaa) will Benefit You Much:

If a misfortune befell your wife or children it will be dispelled for the sake your love to the holy men. Who loves the holy men repents before

⁽¹⁾ Muslim (2034) No. (2640)

⁽²⁾ Muslim (2032) NO. 2639)

death. The one who loves to worship the two classes (jinn and men) and does not love the Messenger (PBUH) and Awliaa, will be ninety nine and three quarters percent in danger. The one who despises Awliaa has a defected character and defected humanity. Ibn Al-Farid loved his Sheikh, the great Sheikh Mohieldin (May Allah be pleased with him". He says about Ibn Al-Farid: He smelt the smell and filled the world with shouts. There was one who envied Ibn Al-Farid in Mekka. Ibn Al-Faird left Egypt and went to his Sheikh in Mekka. He didn't stay in Mekka, but in the valleys. He used to stay in the valleys. He wanted to perform the five prayers with his Sheikh in Mekka,. For ten days he was going and coming going and coming without being tired. The man who envied him saw one day Ibn Al-Farid walking and a lion walking beside him and telling him to mount him. He didn't listen to the lion and didn't care. When the envious man saw that he truly repented and returned to Ibn Al-Farid. People of love are served by the senior and junior, even men and jinn, even the animals. If you tell the true lover that his beloved loves him, he will shout at you. He doesn't want to hear this word. He believes that he does not exist with his beloved.

27- Love of disciples to Each Other

He (May Allah Be pleased with him) says:

The great pillar on the road and getting to Almighty is love of brothers to each other. As much as the follower is faithful he will be the servant of his brothers. If they abused him, he will accuse himself of unfaithfulness and sincerity in serving them. He loves for them more than he loves for himself and he advances them. This will be the true successor of the Sheikh and the ladder he can ascend to him and he is the closest.

If the brothers – the followers love each other, you can tell with their characteristics who is the closest of them to the Sheikh – the ladder and

through him they may get to the Sheikh. But those who think everyone of them is a ladder, are persons of darkness and unassociated and they are with themselves. Had he been the ladder he would have seen that he was qualified and he would have accused himself and he would have gone to serve until he is commanded to guide.

What I have seen in my endeavor and studiousness towards Allah, is that there must be a brother, and if Allah blessed you with a brother, he will lead you to the Sheikh. The advising brother is a great blessing and the perfect grace is the presence of the perfect instructor.

The brother is the formidable pillar in going towards Allah. If you cannot forbear, look for a true brother.

28- Mohammadan Banquet

No Prophet and Messenger was born like the Prophet Mohamed (PBUH), because he was born to complete the good manners and we must be born this type of birth by heritage. Almighty says: “Indeed! There has been an excellent example in the Messenger of Allah. But we need to preserve hearing, sight, heart and tongue. These are the tools of ascending. Almighty says: “On each – these as well as those- We bestow from the bounties of your Lord, and the Bounties of your Lord can never be forbidden “(Israa 20).

Don't say time has become corrupted. When was time not corrupted? The time when they split open the Prophet's face and broke his teeth? Or the time when the Righteous Caliphs were killed? Or the time when El-Hussein was killed and his head was played with?

Time, its swing and rules are applied to the unwary. But those who witness are not subject to time or place. No more time or place exists for them. You are required to be the time and the place and you must not be taken by time or place. Nice words, but are their hearts where they could

grow? The Mohamedi banquet is extended, but is there a hungry person? The real man is the one who protects his hearing, sight and tongue and even his mind against corrupt thoughts. The believer has good manners and you can smell him. It is related in the Hadith “He tasted the belief, who accepted Allah as his Lord, Islam as his religion and Mohamed as his Prophet and Messenger”⁽¹⁾. He who you smell belief from, has tasted the belief. Images have no reality. Allah does not look at your images, but at your hearts⁽²⁾. One of attributes of Almighty is the Fashioner. He instills spirits in the images and you have to instill a spirit in your actions. Observe the Islamic conduct and not actions of images and rituals, but the actions of hearts.. take the Messenger of Allah as your example. Allaha says: “O Yahia (John) hold fast the Scripture “(Mariam 12), and you hold fast the Quran and behave accordingly. Words are the business opf the common, but the chosen are concerned with advantage and action. Take with you something that may help you and redeem you there.

joyfulness Is to have somebody to love and talk to at work, on the street, in your sleep and awakening . You don’t become interested in trade or work. You don’t feel the pain of poverty nor richness or praise or reproach. you are delighted all the time. who has no love, has no joy. His joy is only for moments and he becomes upset.

Profit is followed by loss, health by illness, position is followed by discharge and youth by old age, and so on, but the lover does not feel anything because he is anestheticized with love.. Anything is illusion except the ranks. Some devotees say:

Drink like the men of serenity and you see wonders

From people of knowledge in good time

Good time is when there is no one but the beloved.

⁽¹⁾ Muslim (1?62) No. (34)

⁽²⁾ The complete Hadith “ Allah does not look at your images and properties, but looks at your actions”

The Son of the Sheik is respected by people and he is satisfied with that and thinks he is respectful while he is hollow. If the Sheikh dies, people will let him alone. The secretary of the Sheikh is also respected by people because he is the key to the Sheikh. He is satisfied with this and thinks he is something. Both the son of the Sheikh and his secretary are no good unless each of them pay attention to himself and says: "I want to follow the steps of the Sheikh and refine myself as he refined himself and get what he got.

Islam is not observed except with the person of character and Quran was not carried except by the Prophet (PBUH). Some Muslims perform their prayers, fast and cheat. They perform their prayers, fast and betray and people curse all those who perform their prayers and fast because of him and he bears the sins and vise versa.

Islam has not descended from its high summit and it has people that have been observing it since the time of the Prophet and will be observing to it the Last Day. If you want to know the correct Islam, sit with the people of certitude. The scholars abused Islam with their stringent expressions. What is the use of words if there is no change in the personal state? The brave is the one who knows to put things in their right place, otherwise all are mixed up false dreams. if you want to understand the true religion, keep your tongue, hearing and sight and control them. If you protected these three things, Allah will protect you. Even hearing, if you hear a bad word, this is involvement, in the place of hearing you replaced light with darkness. You must protect your hearing. He doesn't want to listen to the Quran. He doesn't want to listen to a lesson or teaching because darkness replaced hearing. You must protect your hearing against hearing impermissible. He must stay like this until he acquires skills to protect himself against violations. Light follows light. Then, even your relatives and other people will excuse you when they see you are truthful. They

will not backbite you. You will have power from the Divine Presence over people's heart. They will not speak in front of you a normal speech. You cannot afford aversion for the sake of Allah and love for the sake of Allah except by Divine Gift. Aversion and love for the sake of Allah do not raise and lower this or that, because you don't love and avert from persons but from their characters. Aversion is not directed towards the person for his character. You just pray for him so that Allah may help him. The true lover has no independent existence from his beloved.. Almighty does not do unjust to the slaves and He never did unjust to any because He has the Divine Right and He sees right with the Right. So I must love whom Allah loves. The perfect feels uneasy in compassion for the imperfect. Imperfect is measured by subjective psychological standard and the perfect is also measured by a subjective psychological standard, but this is imperfect and that is perfect, so there is no communication between them. The perfect must tolerate the imperfect. The imperfect cannot tolerate the perfect, but the perfect can tolerate the imperfect. The small cannot accommodate the big, but the big can accommodate the small. Allah Said: "My Mercy embraces all things"(al-aarafr 156).

Those who love me in the world are very few. Only people of Providence love me. There is nothing but people of improvidence. These people love me for a purpose. Their purpose profits them. The love of the Sheikh leads you to the love of the Prophet (PBUH). You must love him until the cessation of your being without pretension. You become the very same referential ; you see the Prophet (PBUH) in his perfection, then you perceive Allah the Exulted.

Chapter Two

Pests of the Road

- ❖ 1. Profligate Civilization
- ❖ 2. Love of Worldly Life
- ❖ 3. Repugnant of Holy men
- ❖ 4. Company of Lunatics
- ❖ 5. Claim and Company of Claimants
- ❖ 6. Company of the Unwary

1. Profligate Civilization

He (May Allah be pleased with him) says:

Profligate civilization is based on two pillars: no vice and no taboo. It is against humanity. Almighty Allah hates this civilization and its followers, though its origin in the religion is not so. Civilization in Islam is righteousness and non-transgression on others and the civilization that removes the word “vice” and “taboo”.

Mind and civilization do not meet. I have never seen in the world a man of civilization having a mind, because civilization is based on two pillars: “No vice” and “No taboo”.

Don’t imitate or follow the civilization, be against it. Be against the Magus. Only those who are not purified follow civilization.

Civilization is against humanity and Allah hates very much civilization and followers of civilization.

Civilization has no law. Its law is lust. If I had seen any good in the civilization I would have followed it. Men are like women and women are like men. They imitated each other and they are away from Paradise.

If you don’t have honor, you are a pander, and the pander will not smell paradise.

The religion of Islam is a protection. It protects you and protects against you, but the civilization does not protect you or others. It harms you and harms others.

- Heart is a perceptive pure light. Hearts have life. If the heart is alive, it becomes a believer. The atheists have dead hearts. If they had live hearts they would have used the inventions of missile, radio and television for the well-being. It will be nice; using the radio and television for the

well-being, noting nicer than that. We do not interdict wood and iron, but we interdict what they transmit and the vice they show. They invade you with them. When the Pharaoh claimed to be a lord, he couldn't claim it directly. First, he corrupted and debauched them, "Thus, the Pharaoh befooled his people, and they obeyed him. verily, they were ever a people who were disobedient to Allah"(zukhrof 54).When he corrupted them, they became obedient to him and they no longer had an independent individuality (Divide and rule). So is the television, it takes our wives and children from us. it teaches them love affairs, sordid love and corruption and nobody deters them, lawful or unlawful, no matter. There is no deterrence. If you don't have an inner deterrence such as your conscience or your heart, you are lost. The wise does not have television in his home. if the television is for knowledge, perfections and teaching, it will be so nice and I would have used it.

He says: We know that the brave who obeys Allah and His messenger. Allah Almighty is the creator of the creatures. He made the law of The Creator for the creature. If the creature follows such law, It will be happy whatever the creature will be; a Jew, a Magus or Jinn "And I (Allah) created not the jinn and mankind except that they should worship Me"(zaryat 56). They are all created. The disobeying creature is ousted from the Divine Presence. It does not exist; it is even ousted from the humanity, not only from the religion. "Verily, We created man in the best stature"(teen 4). Angels are created in a good stature, jinn are created in a good stature and the animals too,

but man is in the best stature, because he will be successor of Allah on the Earth. He orders to do and not to do. This is mankind. But, if he watches T.V., he lose his sense. Love and sense do not come together. Love eats out the sense. The devotee of Allah, his sense and love to Allah and His Messenger do not come together⁽¹⁾. So, the profligate will lose his sense. If you love someone, love has nothing to do with beauty and character. It is related to the closeness between you and the one you love. The perfect distinguisher is the one who has sense. That is a luminous sense and not physical mind. Europeans make missiles and they burn each other with them, but we can bring the dead a live by will of Allah; this is the man who has sense⁽²⁾¹.

2. Love of Worldly Life

Almighty said: “*Among you are some desire this world and some that desire heareafter*”(al oran 152) “And keep yourself (O Mohamed) patiently with those who call on their Lord morning and afternoon, seeking His Face “(kahf 128).

The Sheikh (May Allah be pleased with him) says:

⁽¹⁾ This means: that devoting to both distracts him from everything and he does not think except of them. He may neglect his appearance, as some devotees do, when preoccupied with emotional affairs.

⁽²⁾¹ Note: if you look carefully to what he says, you will understand two things: the first, he distinguishes between the legitimate civilization and the profligate civilization which based on two pillars: no vice and no taboo.

The second, in the issue of the television and the satellite channels or internet, they are double edged weapons being useful and and harmful at the same time, sinful or not sinful as it is clear from what he says above. He has no objection t to the set which is made of wood or iron, but his provision of permission or prohibition is based on a precise Sharia balance and prohibits what desecrates man or what entices him to bawdiness. He prefers what instills the human values and Prophetic perfections. You must not misunderstand him and say: the Sheikh is against the scientific progress, because his view of the contemporary sciences is unprecedented, as it is shown in the chapter four of this book. Actually, T.V. and its consequences in every house is a temptation for everybody, and so are the internet services. Most of the internet services are harmful if not used for the legal purposes, as in some Islamic channels, teaching and news channels with strict controls. Look at his words: if the T.V. is for knowledge, perfections and teaching there is no nicer.

This world is your nature (Oman). The word in Arabic (Dunia) comes from nearness and not from meanness. The Prophet did not scorn this world, but he scorned the love of this world. The Prophet (PBUH) said: The life of the world is sweet and green⁽³⁾”.

This world is our capital and the problem is the love of this world and not the world itself I have never seen anyone related to the holy men and loves this world. If you see somebody who loves this world, just underline him, even if his turban is big and his beard is long. The lover of this world is a dog even if his giving a speech on the rostrum and who loves the Protector (Allah) is a prince even though he is a slave or camel herdsman.

We work in this world because Allah ordered us so, because the world cannot be without trade, agriculture or industry. We must work because Allah wants us to work.

Love of the world is the start of every sin⁽¹⁾. Two things love the world; the dog and Gurbati¹. The dog eats the corpse. It eats the meat and bones, and the Gypsy takes the skin and makes a rababa (musical instrument) and plays it. Lack of insight is to love this world.

It is shameful that Allah sees in our hearts a love that is not for Him. A person told me: “I don’t grieve if I lose the world”. I asked him if he would be happy if he didn’t lose it. He said: yes, Then I told him he would grieve if he lost it.

The real asceticism is the asceticism of the heart. No problem if the believer has money and spends here and there “And in their properties there was the right of the beggar who asks and the poor who do not ask others” “And on the earth are signs for those who

⁽³⁾ Muslim (4/2098) No. (2742)

⁽¹⁾ Shueb Al-Eiman by Beyhagy (7/338) No. (10501)

⁽²⁾ The debauchee of Gypsies and not all Gypsies

have Faith with certainty”(Zariat 10-11). The grace of the world is the mount of the believer⁽³⁾¹. And how good the good property is for the good man⁽³⁾². The first test is the love of money. If you see a man fasting all day, praying and having a turban and beard, and still loves the world do not believe in him. The one who loves money is not a prince, but he is a hired slave. They are proud of the world, if you are not proud of Allah, you are servile.

The Divine Law is loving and detesting the world. The one who likes the corpse is worse than the corpse because he is attached to it. So, it is meaner.

The world is home and the occupant is Allah, don't love the home, but love the occupant. Who loves money is noting and who becomes snobbish with money proves himself to be smaller than money and money bigger than him.. loving the world is not the world. The grace of the world is the amount of the believer⁽⁴⁾.

Don't be cheated by money. Don't be cheated by leaderships. The world deprived from people many things. I have seen anyone related to godly men loving the world. He may work in it and ornaments it but not love it.

The materialist has a weak soul governed by the material. He respects all those have money, even if they were Jews in order to obtain some of it and does not love spiritual people for fear of losing his much-loved money a loaf

The spiritual has no interest in money and money owners even if he lost all money he would not permit his spirit to be touched. The spiritless cannot understand the spirit.

⁽³⁾ Al firdus bimathur al-khitab (5/10) in woprds; Do not scorn the world, the grace is the amount of the world.

⁽³⁾ Trace El Emam Ahmed (4/197) No. (17798)

⁽⁴⁾ Al firdus Bimathue Elkitab (5/10)

The materialist has no access to insight because he is enveloped in the matter and so those who accompany the jesters and lunatics, you rarely get something good from them.

You can, by exercise to live on one quarter of a loaf. This will not lead you to Allah. What leads to Allah is not loving the world or hereafter. If one has a status and character, he is cheated. I have never seen a person loving the world and being a Walie. He is an exterior worshipper and not interior worshipper; only in appearance. One of you undertakes the deeds that lead to Paradise, as appears to people, until he comes close to it, then he undertakes the deeds of hell as he is destined to and he goes to hell⁽¹⁾. This narration “as appears to people”, I didn’t see in the first, then I saw it later. It is not sensible to find someone with a beard, prayers and fasting and evil hearted and may hate the Awlia. He may be a Walie in appearance, but one rage will wear away his worship and deeds. The Prophet (PBUH) says: “The love of the world is the initiator of every sin⁽²⁾”; worse than killing and worse than anything. Don’t rely him on such a man for religion.

3. Repugnant of Holy men

The Prophet said: Allah says: “I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with

⁽¹⁾ Bukhary (3/10 61) No. (2742)

⁽²⁾ Shuab AlEiman, Beyhagy (7/338) NO. (10501)

which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him⁽¹⁾".

He (May Allah be pleased with him) says: Repugnant people are of two categories: a repugnant person depending on his personal opinion and this will hopefully change his mind and a repugnant person who is innately repugnant and this is hopeless. Most of the repugnant persons are from the first category.

The

Repugnant says we do not implore with the doer, but we implore with the deed.

We say: is there any deed without a doer? The deed is only an activity and the doer is focal point, he receives the command and he is the owner of the intention. Godliness is caused by the doer and the deed. Two people do one deed, one of them is rewarded and the other is punished⁽²⁾¹.

Who loves holy men cannot love a repugnant person. If he has some good deeds, judge them, but there will be no love between them, even if the repugnant person came with all the deeds of the heavens and the earth.

No matter how long the holy men will contact the repugnant people, they will not be infected. Most of the sins will be by infection, except the hatred of the holy men. It will not be infection. So, in this way you can judge anyone who claims to love the holy men.

If you sit with the hater of the holy men, take him as a sick man and treat him kindly. If he is so offensive to challenge your belief, consult your heart and see what you find. If you find warmth and

⁽¹⁾ Bukhary (5/2384) No. (6137)

⁽²⁾¹¹ For example: one builds a mosque devoted to Allah, and the other builds a mosque so that people will say he built a mosque and makes people partners of Allah.

you conceive him as an enemy, never open your mouth. There will be nothing but conflict and argument. If you find in your heart coolness, speak up and you will receive support. Argue with him nicely and kindly, he will retreat or repent, but never look at him as enemy.

Don't sit with haters of the holy men and don't love them. We do not get into marriage with haters of the holy men and those who do not pray. "He has created the heavens without any pillars that you see, and has set on the earth firm mountains" (loqman 10). They are the righteous men; the firm mountains of the earth and pillars of heavens. "Among the believers are men who have become true to their covenant with Allah" (ahzab 23). We congratulate them and congratulate ourselves as we love them and sit with them. We congratulate ourselves that we are not against them. Many people are against them; against sophism, stiff. They slander the sophism. Those people do not have souls. Bodies without souls. If Allah withdrew from man the secret of the soul, man will fall dead. Those people do not know the Prophet and respect the Prophet (PBUH). They are real atheists. They love to argue. "But those who disbelieve, dispute with false argument" (kahf 56). Don't argue, but with forgiveness, if necessary. Argument leaves the heart without light. Those have no hearts, no meaning. "Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind" (hajj 46). Do not lose your peace by argument. Their soul is full with argument. They don't know anything but argument. They do not want the right to be shown. If the right is proven they will die. We came here to be clear with Messenger of Allah (PBUH). We never argue with them, because we know them dead bodies without soul. They do not love the

spirit of the universe- the Messenger (PBUH) and his selected companions and dear friends “He selects for His Mercy whom He wills”(al-omran (74). “No doubt verily, the Aulia of Allah, no fear shall come upon them nor shall they grieve. Those who believed and used to fear Allah much” (yunis 62-63). They say; the Messenger during his life has work to do and the Walie during his life has work to do. We say: they have no work during their lives or before. The doer is Allah “While Allah has created you and what you make “(al-safat 96). Really, they are the atheists, we are not atheists. Allah is the Advocate of the Messenger. He is, really, the Advocate of the believers. The dispute is the characteristic of the infidel “But those who disbelieve dispute with false argument “(kahf 56) Their hearts are walled out. Infidelity is the wall; it is the cover. The Prophet (PBUH) is our much-loved, he is our leader. They do not perceive this. Do not dispute with them I am concerned with your hearts. Allah says: “He loves them and they love him” (maeda 57). According to the text of the Quran, they do not separate love from worship. We love the Prophet (PBUH), but we worship Allah and Allah loves the Messenger (PBUH) “Glorified and (Exalted) be He who took His slave for a journey by night “(esra 1). But we love him. Prophet Mohamed (PBUH) is not worshipped by much loved. They do not see a difference between love and worship. They do not understand. Kissing the black stone is a Prophetic tradition because the Prophet kissed it. When Omer kissed it, he said: had I not seen the Prophet kissing you, I would have not kissed you⁽¹⁾. A stone which has no harm and no benefit except by Allah. So, you can rather kiss a sheikh’s hand. You can respect other things like you respect the black stone. If the black

⁽¹⁾ Bukhary (2/538) NO. (1532) and Muslim (1/188) No. (1270)

stone the right hand of Allah on the earth⁽²⁾, you can rather kiss the Messenger and the Awlia of Allah. A shaped stone kissed, how can the hand of the Messenger of Allah and the hand of that who has knowledge in Allah, not be kissed? That is a priority. The Messenger said: “O Lord, I ask you your love and love of whom that loves You and the action that makes me achieve Your love. O my Lord, make your love more loveable than my own self, my family and cool water⁽³⁾. They have no love, so they deny love. If you don’t have, you don’t give. I can excuse them because they cannot perceive. They don’t have insight “Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind”(hajj 46). Have mercy on them that you may attract them to right. They may return to Allah. They have no excuse, but we must be kind to them. Allah ordered us to make His slaves return to Him. He said: “Everyone knows his prayer and glorification”(al-nur 41). Everything glorifies and the miracle is that you hear their glorification. These people do not have hearing, no heart. The materialist sees the physical thing and moralist sees the meaning. Among the names of Allah, The Evident and the Hidden. This glorifies with the name of the Hidden, so they do not hear him. All the universe glorifies and all their hearts are in the hand of Allah (The hearts of the creature are between two fingers of Allah; He turns them as He wishes”⁽⁴⁾. Be prepared to carry the responsibilities. If you want to carry responsibilities and perfections, you must be strong. Islam is wide, but you cannot see and taste except by implementation so that you can understand Islam “And whoever seeks a religion other than Islam, it will never

⁽²⁾ See: alferdus bmathur elkhitaab (2/159)

⁽³⁾ Termizy (5/522) No. (3490)

⁽⁴⁾ Muslim No. (2654) (4/2045)

be accepted of him”(al-emran 85). But those poor people, their Islam is at danger 99 and three quarters %. Who can stand on the balance, except Awlia of Allah? Who can stand on the serat (the bridge) except the Awlia of Allah? You do not own the love of Awlia, Allah bestows it on you. Do not dispute with them. They think they are right and we are wrong and atheists. Do not argue with them. The sense is lost in their hearts. They did not taste. We must have mercy on them. They have no sense so that they can taste. Taste does not come from the physical form. They did not sit with people of hearts. Their hearts are hard, because the spirit of the heart is the Messenger of Allah (PBUH), when we hear The Walie, mentioned, we feel enchantment, although Allah is called Himself Al Wali “The Best Patron” and called Himself The Guardian “Everything will be destroyed except His Face”(al-qasas 88). They never know monotheism. Monotheism needs a pure monotheistic heart. You must tolerate them and not take them as enemies, that is not appropriate. “There is no one in the heavens and the earth but that he comes to The Most Merciful as a servant”(maryam 93) “We did not wrong them; rather they wronged themselves”(al-nahl 118). “And I will never be unjust to the servants”(qaf 29). No use in argument. O Lord, make us be from the selected and not faithful. The faithful people are at great danger. The selected persons were selected by Allah. They are His favored persons. They are, truly, His courtiers. O Lord make us from the selected. There is no one, but the selected. We must be tolerant to take these people and others and return them to Allah. Meanings are not perceived by the physical kinesthetic eye. The eye of the meaning is the eye of the heart. It perceives meanings. “Just as within your own selves; can you not See?” (al-Zaryat 21).

The body world and the spirit world, the Command world and creation world “He doth regulate affairs explaining the signs in detail that you may believe with certainty in the meeting with your Lord” (Rad 2), will need taste and the taster can never have complaint, but may have mercy and tolerance. We must have mercy for them and tolerate them. We have to be polite at everything they say. Rude people cannot be polite, they go to hell. Knowledge without politeness will be against you. The Devil had knowledge but he was not polite. Politeness is the meaning. You are the polite companion of the Sheikh who takes care of small and big issues with politeness in what you say, and the scholar is polite in his speech with you and he is refined with his knowledge and politeness. If he praised or reviled you don’t care; suffice with the knowledge of Allah in you.

4. The Company of Lunatics

The lunatic has three features: simple minded, proud and innocent. He is not obligated. Lunatics do not keep secrets. If you give them a secret, they may sell it for one or two liras. Keep away from them and give them charities because they are weak and they have no work. Don’t ask them to pray for you; the lunatic is not perfect. Try him; if he is angry he would curse you even if you have been doing good to him for thirty years. If you accompany funny people and lunatics, you will rarely get any good of them, because the one who is fond of fun does not taste the Divine Perfections and who is fond of lunatics must be one of them. Accompany the strong people who have taste. Do not accompany the lunatics because they are imperfect; they cannot give perfection to others, if you

don't own you can't give. He had been perfect, he would have perfected himself. Don't say to the lunatic pray for me and do not eat with him, and if he gave you something, don't take. Although I love lunatics and feel kind to them, I will not accept that one of my companions to accompany them, because if you accompany them for a long time, and you disagree with them on an issue, they would curse you. The companions of the lunatics were three categories: some disbelieved in Allah, some lost their minds and some are careless⁽¹⁾. Never ever receive lunatics at your houses and let them sleep overnight in your houses. We need to go together with the perfect people to refine us, but the lunatics have no obligations, just give them and keep away from them.

Never get mixed with lunatics, never eat with them and never sit with them and never greet them. The lunatics have three typical marks: simple minded, proud and innocent. They are two kinds: small and big.

The Sophists are well-informed, generous, faithful and brave, not like the patched lunatics. These are under mental states that affected them, leave them alone. Do not condemn them or take from them because they are imperfect under the effect of their mental state. The knowledgeable will not be influenced by mental states, but they influence the mental states and manifest perfectness.

Don't love or hate the lunatics, but I love the lunatics, absolutely, because they lead to Allah.

⁽¹⁾ Careless of hereafter life.

5. Claim and Company of Claimants

The Messenger, (PBUH) said: “Three will not smell the fragrance of Paradise: whoever claimed to belong to a father other than his father, whoever tells lies about me and whoever lies about himself⁽¹⁾.”

He, also, said: “whoever claims what is not his is not from us and he may take his seat in the fire⁽²⁾”. He, also said: “Whoever claims a false claim to increase his properties, Allah will decrease them and whoever committed perjury.....”⁽³⁾.

He, (May Allah be pleased with him) says: “The most serious issue for us is the claim; the claimant is exposed and claim does not emanate except from ignorance. The claimant is intolerable. He has a sign of darkness and bad smell. There is a valley in hell nobody mentioned it, but I mention it. It is called the valley of claimants. The claimants are different types: The Pharaoh claimed Divinity, Musailama The Liar claimed Prophecy and The Devil said: I am better than him; than Adam “You created me from fire and created him from mud”. the followers of the claimant are either ignorant or weak minded. He is in hell below hypocrites, in the base floor. He will be used to kindle fire and the hypocrites will come next. People get influenced by his words because they are the words of the righteous people. They are blooming words conveyed by the claimant to his followers and they think they are his own words and get attracted to him. The follower of the claimant is either a liar like him or ignorant of him.

Some people are dark oriented. This is a Divine arrangement. They take up the Order and work with His name. Devils enter to them and they

⁽¹⁾ Mugma Al-zwaeThe d (1/148)

⁽²⁾ Muslim (1/79) No (61)

⁽³⁾ Muslim (1/104) No. (110)

think this is from Allah. They shave the beard, although it is Sunna and they think they had reached. In fact, they reached the devil and no other. Do not accompany these and do not accompany those who believe in pantheism. Those people need long term tests to be purified and give up claiming and understand their state.

6. The Company of Unwary

May Allah be pleased with him, he says: you cannot obtain the Divine knowledge unless you change in all aspects of your state and contact the knowledge men and learn from them. You cannot change a habit, how can a law of life be breached for you? Before a person becomes courteous, he sits with bad people joking with them and laughing, and when becomes courteous cannot sit with them any more, so, they scorn him. Before he receives the light, he can get mixed with anyone, and if he receives the light (the insight), he retreats and chooses privacy with his love with his body and spirit. If he is not enlightened, he will sit with anybody.

The unwary has no judgment for him or others. He is ignorant and foolish.

Never sit with the villainous. He may do a good thing and you will be attracted to him.

Stay away from those you were friendly with in the times of oblivion

You cannot join your much-loved ones unless you disrupt your connections with others⁽¹⁾.

Keep away entirely from those you have connection with in the times of oblivion, why?

⁽¹⁾ Poedm by Emam Abdil Kareem Al-Gaili

Because the oblivious has nothing but villainy and evil. If I had bad friends and I came to know good people would I go back to my bad friends? Never, I cannot join my good friends unless I leave the bad ones. So is who wants to be with Allah.

It is you who must end the relationship with the bad friends, not them, because you are superior and radiant. you are different from them. Those have no light, no shame and no harpeopleam (forbidden behavior).

Never sit with the unwary; one word from the unwary will demote your deeds.

If go with righteous people, abandon the people of darkness, even if they were your father, mother, brother or wife.

Section Six

View of the End

Contains the following chapters;

1. His Death
2. The Case of Sheikh Ayub Mohamed Al Fayadh Al Kibaisy
3. His Succession and Management of Kaltawia
4. Wonders
5. Healing by Rukayas (Prayes)
6. Some Eulogies and Elegies

Chapter One

Death

Signs Preceding Death

- Few months before his death, he was giving lessons about the death of the Prophet (PBUH) and mentioned a sanctuary in the room where he was delivering his classes has no appeared yet.
- He was used to awaken his family members half an hour before the dawn prayer for the night prayer (Tahajud) and did not let them go to sleep before the sunrise. Three months before his death his family members noticed that unusually, the Sheikh had not awaken them until the sun rose. What happened? His daughter Mrs. Rashida entered his room and found her father's beard and shirt soaked with tears. She asked him why. He said The Prophet (PBUH) and some of his companions were with him telling me about my companions after my death⁽¹⁾.
- We were told by Haj Omer Tatary⁽²⁾ that the Sheikh had asked them a few days before his death: "Is there anything I have not explained to you? That was on Saturday 24 August, Sunday 25, 25 and nobody understood him and that was the day of the death and the day of the funeral.
- His servant, Haj Mustafa Serujy said: "On the last Thursday before his death I asked him to allow me, as

⁽¹⁾ Six years after his death, during Ramadan 1401h, 1980 we were visited at Faluja in Iraq by Sheikh Muneer Basheer Haddad with his wife Mrs. Rashida and his son Mohamed May Allah have mercy on them. they spent 19 days. I asked them about the correctness of the story which I heard and Mrs. Rashida confirmed.

⁽²⁾ One of the companions of the Sheikh from Turkish origin

usual, to enter the bathroom with him, he refused and said:
I am pleased with you, Mostafa, but no more bathing.

- On the same Thursday he invoked his Lord: please take me to You.
- Sheikh Adel Sauad Al-Ani⁽¹⁾ from Faluja –Iraq said: “I travelled to Aleppo in 1974 and arrived at Kaltawia at ten O’clock at night on Wednesday 21 August and the first one I met was there was Haj Mustafa Seruji and he told me that Sheikh Nabahani had met in the afternoon of that day with many people in the courtyard of the mosque and gave

⁽¹⁾ He is Adel Bin Saud Bin Khalil Aal Qazan a descendant of Musa Al-Qazim of Hussein Linage. born in 1939 in (Ana) city in Iraq and completed elementary and intermediate there. Then studied Preparatory at the Industrial School of Baghdad. Then he travelled to West Germany and graduated as a professional teacher. In 1966, he returned to Iraq and taught at most of its schools. Then he moved to a position similar to his position in the [place of his birth and his last station was Faluja. He left his job to work as free lancer with his specialty and eat from what he earned. as he told us he was brought up in a religious family. His father was a pious worker who made woolen clothes and sold between Mussel and Aleppo. his parents were good natured and loved the holy men. they brought him up in lavishness and rightfully earned food. Allah blessed him with good manners and good looking. He was loved among his peers and brothers. He has been protected since he was young and he was lucky with a lit face and eloquent tongue. Whoever sees him or come to name him will wish he would be his friend for his purity, innocence, loyalty and light on his face. In such way he spent his youth and did not change while he was in Germany. With his dedication to his work and diligence in his job he was fond of books, in general. He was attracted by the biography of the Prophet (PBUH) and distinguished Sophistic books. He loved the character of Mohamed (PBUH) and perfections of righteous people. He began to feel himself as drowned in a sea shouting for help and lost in a desert seeking the way and looking into his thoughts from time to time so that may find a breath of life and a rescue boat that will dock at the shore of security. Lastly, the name of Nabahan appeared. He went to him in 1969. When he arrived in Kaltawia and saw that personality, soon he asked himself: Is that what you were looking for? When he met him, he surprised him by asking him: “ Tell me where have I seen you?” and he added before he received the answer: “ I brought you from Germany”. With these words the change took place from one state to another and from a surprise and a life to another life. He felt, for the first time in his life, that the Divine Care surrounds him and takes care of him before he trotted the Land of Shahba.

Sheikh Adel went to Aleppo nine times, five times before Nabahani’s death. That blessed company left on him its effects. Allah gave him many inspirations and good understanding and perceptions. Allah bestowed on him in the inner depth and outer appearance what every observer can see and anyone who hears his speeches can perceive. He spoke valuable words like pearls to sharpen the inspirations that you never get bored. He was righteous. All weak-spirited and weak-hearted people went to him to cure with his words the coldness, tepidity and hollowness in their hearts. Nobody left him without being totally cured of ills, “ That is the Grace of Allah, which He bestows on whom He wills and Allah is the Owner of Mighty Grace” (Juma 4). He expressed himself well and said: “ My coming to know Sheikh Nabahan killed all old useless things in me and revived me with sincere orientation to Allah and no turning to anyone but Allah”. these are the results of accompanying righteous people.

them a long speech⁽²⁾. He suddenly felt a severe headache and asked for a sedative drug, then he went home.⁽¹⁾ next day, Thursday 22 August he was admitted to hospital after a hemorrhage. There was nothing in his pocket except fifteen Syrian liras which his grandson Bashar received from him.

Next day, he called from the hospital and said he wanted to meet the Iraqis. We were eight persons and we went with one of our Aleppo brothers. When we arrived, we heard him saying in the Aleppo dialect “I want the Iraqis” one entered one by one and I was the last one to meet him. Then we went to a neighboring mosque for Maghrib prayer, and then we went to Kaltawia.

Next day at six plus six with the sunset on Saturday sixth of Shaban corresponding to 24th of August 1974, Sheikh Nabahan died.

The news spread and the people of Aleppo were surprised by the great event and minarets, houses and streets buzzed. Some of the people of kaltawia were struck def, some burst in crying and some fell unconscious.

Before mid-night, the sound of shovels was heard from the room which was decided to be his burial place and any who saw that ran away and just few people remained in the mosque.

After midnight, Sheikh Omer Malahifgy and Sheikh Basheer Haddad bathed him. His body was moved to the mosque at the

⁽²⁾ Sheikh Adel Saud Aal Qazan told us that he was told by Haj Mustafa Seruji thrat Sheikh Nabani said: “ whoever has a Sheikh like this (meaning himself) and if his Sheikh dies must look for a Sheikh that acts not differently from the first or nothing”.

⁽¹⁾ The end of Sheikh Mustafa’s words

niche and they allowed me to enter the sanctuary and I came near from the direction of his feet. Something I didn't expect happened; he opened his eyes and smiled a little. I lost my mind and was about to scream but I controlled myself.

In the next day morning the body laid in the reception room with uncovered face and his right fist and finger as in tashahud of prayer and the bright light did not leave his face.

Two things perplexed people:

One of them is that doctors say he is dead and he was still bleeding from his nose.

The second is that he was seen several times opening his eyes and smiling.

I entered the room with people to take the last look and when I went out of the room I stopped at the window with a group of Aleppo people and an Aleppo farmer came asking: "Is that true the Sheikh has departed?" They told him to look and they opened the way for him. He took a look from the window and he was shocked and fell on the ground stiff as cloth. His color became yellowish and his lips became whitish, his body became cold and breathing stopped. People buzzed in prayer to Allah for the sake of the Sheikh to bring him back to life. He stood up and wanted to take another look but he was prevented.⁽¹⁾

Sheikh Muneer Haddaed told us that on the day Sheikh Nabahan died, I lost my patience and I was certain that I was lost. While the Sheikh was unlocked in the casket before he was carried, he talked to me and said: "Don't fear, you are with me" and I became calm.

⁽¹⁾ The end of Adel Saud's account

In the afternoon on the same day, Sunday 25 August, delegations from Syria and outside crowded Kaltawia. They were on the funeral procession when light rain fell and soaked the surface of the ground but there were no clouds⁽¹⁾ in the sky and they said heaven was weeping⁽²⁾. The mourners tried to get the casket to the room through the window and it drew back twice and some caller called “So enter houses through their proper doors”(baqara 189), and they entered through the door.

Things that Followed His Death:

- On the day of his departure, suddenly the clock in his room stopped. It was made of brass with about one meter and half length. It was sent to the clock mender to repair it and he failed. It was strange it was not out of order but it didn't work. They said that it was grieved for the deceased. Until this moment it is stopping on the hour and minute of his death.
- Two paintings in his room one of them engraved with verse “In houses (mosques) which Allah has ordered to be raised, in them His Name is remembered, Therein glorify Him in the mornings and in the afternoons or the evenings”(al-nur 36). And in the second “And verily! Those who disbelieve would almost make you slip with their eyes when they hear the Reminder and they say: “Verily, he is a mad man” (qalam 51). The glass of the

⁽¹⁾ We were told this by the Sheikh's brother, Haj Gameel Ahmed Nabahan

⁽²⁾ It reported in Muslim's collection (1/30) No. (145) that the Messenger (PBUH) said: “Islam started strange and will end strange as it started. No strangeness with the believer. If a believer dies in a Diaspora where are no lamenters, the heaven will weep on him “Then, he recited “And the heavens and the earth wept not for them nor were they given a respite” (Dukhan 29). Then, he said “They do not weep for an atheist”

paintings were covered upon his death with drops like drops of rain and it was not possible to remove them, and they said they wept for him. They are still with the clock in his room.

- The day of the mourning, the biggest rose tree at the mosque faded away and dried. The Sheikh himself took care of it. It had a stem of about three meters and had yellow roses. It was very strange it had a fragrance of lemon and orange, even if there was no roses. That was a thing I experienced several times.
- Then, several high trees which he planted with his own hands in the school courtyard or the mosque courtyard dried.
- Sheikh Nabahan had a nice horse which nobody mounted but himself. Eight months after the sad event, I saw it shedding tears which left two black lines below its eyes and they stayed so until it died.

Sheikh Nabahan died all who saw him or didn't see him remained heartbroken. His conduct, attitude, approach and influences remained an approach and style for all Muslims. his friends became more fond of him after his death. His followers increased and there was no pretender among person and they were not affected by difficulties. Delegations continued to visit, his followers became innumerable in proof of his words "After my death there will be three things: My affair will be more known, pretenders will increase and plagues will appear". One glance on the Kaltawia Mosque is sufficient to tell you the crowds of visitors which implore the management of the

mosque to expand the courtyard and increase the buildings to accommodate more visitors of Aleppo and from outside. His elder son, Ahmed –Abu Faruq, played a major role in preserving the heritage of his father and observing the movement of his followers. If you saw Kaltawia before and see it now, you will see no difference, except that you will not see his father's noble face.

Chapter Two

Anecdote of Sheikh Ayub Mohamed Abdullah Al-FayadAl-Kabisai (May Allah be pleased with him)

He was born at Kabisa in Iraq in the year of his father's immigration from Kabisa to Faliuja in 1944, to the Al-Fayad family which was known by generosity and piety. He grew up there and when he completed his elementary education, he was sent by his father to Asifia al-Sharia in Faluja.

He was highly ambitious, enjoyed a superior status and mastered excellently at literature and knowledge. He combined learning and trade, but then dedicated exclusively to learning. He was honored by coming acquainted with Sheikh Nabahan. Once he settled down he decided to beat many people who came to Aleppo before him, and Sheikh gave him a special attention which was rarely given to others.

After he had come to 12 years at Asifia of Faluja, he became to dislike the sequential certificates of Master and Doctorate pursued by the students, but he did not stop studying,

In 1969, with a suggestion from Shewikh Nabhan, he established Ahmedia Sharia School at Khaldia between Faluja and Ramadi. This school with its director, Sheikh Ayub and his brotherly teachers became the best school as certified by Sheikh Nabahan himself, Sheikh Ayub is respectable and so much loved that he looks like an ascetic in the cloak. He was plagued with a reddish rash in his face and Sheikh Nabhani slapped him and he was cured. He agreed with ten friends of him in Faluja to perform night prayers and he might spend all night roaming in his car with some of them remembering Allah, imploring and supplicating. He is

wondrous and he is a real devotee. Sheikh Nabhan used to say: “We work for Ayub, Ayub is my shadow, no difference between him and me”.

Sheikh Nabhan wanted to test him by ordering him to leave Aleppo without bidding him farewell. Ayub climbed to the roof of the ceiling of the mosque and wanted to throw himself, but Sheikh Nabhan managed to take him and have him sit with him and then bade him farewell.

He rarely checked with the departments of the government and did not go to the Ministry of Endowment except only once in his life although he was a director of school under this Ministry.

He was straight forward and told the truth not fearing any blame from whomsoever. He was stuck to one status in which he rose. We know little about him. He did not take his salary from the Endowment, but gave it to a teacher who worked with him. Though he is from a rich family, he became indebted because he spent his money on the students and needy people. I know he took the jewels of his family sold them and spent the money on the school and the students. He made an inventory of the poor families in Khaldia and made monthly cash and in-kind payments. He would not have first fruits unless the those needy people first. You rarely find treatment in our time. That is a short account of his life.

When Sheikh Nabhan died, he departed his home on Sunday 25 August 1974 accompanied by Sheikh Aiesh Jerwan l-Kibaisi and Sheikh Hamed Al- Sakhy Nagm Al-Ganabi and I caught them on the next day by air.

We have no hope in this world except catching up with our sheikh. We were together in Kaltawia and he repeated sighing “O Hisham, this world is too short even if lasted for a long time”. At about two

and half in the afternoon of Tuesday 26 August 1974, while we were in the reception room at the Sheikh Nabhan's mosque, I day dreamed that we were in Sheikh Ayub's car heading towards Hamaa and the driver made a mistake and I thought the traffic police would stop us and charge us with traffic rules violation. Sheikh Ayub said "As if it is not violation". I understood that it looked like violation but it was not a violation. I came to my mind and I heard Sheikh Ayub saying "O my brother, Hisham, life is too short even if looked too long".

At the end of the evening of that day with the memorial service and all people dispersed, Sheikh Ayub laid his head on the coffin in which Sheikh Nabahn was carried and he implored and prayed and call Our Lady Fatima Al-Zahraa, to make him catch whom he loved.

He had told before if I wanted to return I should be ready one hour before dawn. The time came and we stood in the presence of the Sheikh (May Allah be pleased with him) and Sheikh Ayub was still asking Allah to catch up with Sheikh Nabhan.

We moved from Kaltawia, he, Sheikh Hamed A- Sakhy and I. He asked me "Do we go towards Dair Alzor or Sham?" I said: ". Dair Alzor is nearer". He said: "No. we go through Sham". I said: "the best company is the agreement". While we were on the road, the mosques of Aleppo called for prayer. We entered Saif Al Dowla al-Hamadin's mosque and we prayed behind the Sheikh with no other people with us. We said our prayers and went out to our car. I was with Sheikh Ayub in the front seat and Sheikh Hamed in the back seat. When we came close to Khan al- Subul more than eighty kilometers from Aleppo, Sheikh Ayub asked Sheikh Hamed to recite some verses of the Holy Quran, but he asked to be excused.

He read himself from surat al-zumur “*And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened and its keepers will say: Salamun Alaikum (peace be upon you). you have done well so enter here to abide therein. And they will say: all the praises and thanks be to Allah Who has fulfilled His Promise to us and has made us inherit this land. We can dwell in Paradise where we will; how excellent a reward for the workers. And you will see angles surrounding the Throne from all round, glorifying the praises of their Lord. And they will be judged with truth. And it will be said: all the praises and thanks be to Allah, the Lord of Alamin (mankind, jinn and everything that exists)*” (al-zumur 73-75).

In a moment, the car swung to left from the hand of the Sheikh and we came face to face with a car. The speed was at one hundred. I said: no, no, and he became alerted and swung to right but did not escape a collision with a tractor which struck him with its rear wheel. Our car turned over and its windows broke. I screamed and took the Sheikh hand. He said “pull me out, pull me out”. Sheikh Hamid managed to get out through another window. I held Sheikh Ayub and lifted him with both of my hands and I found he was unable to carry himself. His left hand was broken and so was his right knee. I embraced him and stood. A car came driven by an officer with a rank of major and took us to Hamma. There was no one, but him on the road at that time.

On the road to Hamma, I remembered the occurrence in Kaltawia and the words of the Sheikh (as if it is not a traffic rule break). I drew Sheikh Ayub to my chest and rubbed the blood with my turban and kept saying “Hisham, am I finished or not?” meaning:

has his life come to end or not. His wish to catch up with Sheikh Nabahan did not wane.

When we got at Hamaa, we carried him on a stretcher and entered the private hospital and was crying “Mohamed’s oxygen, Mohamed’s oxygen, Prophet Mohamed’s oxygen”. I called Kaltawia in Aleppo and told them about the accident. In less than one hour he died smiling. I kissed him six times and called Aleppo again and told them about his death.

Sheikh Hamid Al- Sakhy had a break in the collarbone and I had split in the skull. One hour later, help came from Kaltawia in two cars bringing a number of the Sheikh’s friends. When investigations completed, we took Sheikh Ayub back to Aleppo.

In Aleppo he was washed up and dried with the same towels with which Sheikh Nabhan body was dried. Then his body was brought by air accompanied by a delegation from Aleppo and he was buried in Faluja Islamic cemetery beside his father, Haj Mohamed Al-Fayad, may Allah have mercy on them both.

Chapter Three

Succession and Management of Kaltawya after His Death

a. His Succession:

After close investigation we, came to a number of conclusions:

Firstly: during his life, Sheikh Nabhan did not assign or appoint or put his trust in anybody in edification and guidance, whether men or women. All he licensed were restricted to gathering for Dhikr and brotherhood advices. He, (may Allah be pleased with him “said: “I did not assign and authorize”. He said to the women: “beware, my daughters, I have not given trust⁽¹⁾ up to now to a man or a woman. Remember, no one comes and tells you lies and say: The Sheikh gave. I didn’t give anything to anyone”.

Secondly: we were told by Sheikh Basheer Haddad, the imam of the Mosque of Kaltawia, that Sheikh Nabhan was asked who would be after him. He said: “I have not assigned or authorized. Who brought me will bring others”.

Thirdly: on one of my visits to Sheikh Nabhan, one of the admirers of the Sheikh, whose name was Ahmed Elwan Al-Zuwaie from Ameriat al- Faluja to seek the advice of the Sheikh for him as he was intending to open a bookshop near the Ahmedia Sharia School which was run by Sheikh Ayub Mohamed al-Fayad at that time. I delivered the vrequest and he promised me to do Istikhara (seeking religious guidance). A day or two passed and I was waiting for the Sheikh to appear at the top of the descending stair on his way from the mosque to his house. He came wearing a trousers and white shirt. He called loudly: “This is the Stikhara of Ahmedia bookshop; it is good, but who is that who wrote to me: To the Kotb of Time ? A I Kotb! Me until the Last Day!”. Later, I found that one of Sheikh Haddad’s grandsons, who was a student in the second class

⁽¹⁾ To teach wemen. perhaps

of Dar Nahdat Al-Olum Al- Sharia wrote that letter. It was addressed: To sir, the Kotb of time.

Fourthly: Sheikh Doctor, Osman Omer Ibn Mohamed Al-Waisy wrote to us saying: “I heard Sheikh Nabhan saying (Allah send at the beginning of each one hundred years to this nation someone who revives its religion and Allah, also, sends every thousand years someone to revive the religion and He sends someone to revive for ever. I hope that I will be that one”.

Fifthly: I was told by Sheikh Nabhan’s son, Abdullah Abul Sheikh that he heard his father saying: “I am paving the way for the Mahdy”. Also, Eng. Sheikh Adel Saud Al-ani from Faluja, Iraq told me that he heard Sheikh Nabhan saying in a recorded class: “Mady after me, I tutor the Mahdi”and in another place, he says: “Mahdi, your brother is on the way’.

Sixthly: His famous saying, as repeated by his followers t Kaltawia: (I opened the school for the sake opf one person) six months before his death, he said about that specific person he had not come yet.

Seventhly: I found in the notes of Sheikh Mahmoud Mihawish Al Kabaisy in his thesis (Tuhfat Al-Ekhwan min fyudat Al-Sheikh Nabhan) the following words: “Mahdy is from the prophetic family, his name is Mohamed, he is on the straight path, he is felicitous, helped by an angel from heaven, his aids and ministers are non-Arabs, he appears to apply law with the power of word, he annuls the doctrines of jurisprudence and for this reason he will be countered by the scholars. He and his assistants will be guided by right and his nine ministers are affiliated to righteous people they are men of perception.

Mahdy has wide power, he will treat people wisely and will rule for nine years ; the number of his ministers. Jesus will descend at his time after the arrival of The Antichrist, because Mahdi will be sent to fight the Antichrist. He will be killed by Jesus who will rule with the Law of Prophet Mohamed (PBUH).

Mahdi will appear after the earth is full of injustice and will fill it with justice. It has not yet filled with injustice, but is about to be dilled.

The appearance and call of Mahdi will be like the appearance and call of Prophet Mohamed (PBUH) in terms of call and fighting. He will appear here and receive homage in Mekka after he is opposed by people, he is the principal of the Mahdists”.

Eighthly: during the last three days of Sheikh Nabhan’s death , a peculiar event happened at Kaltawia. That was the appearance of his grandson, Dr. Mohamed Farooq Al-Nabhan wearing the cloak and turban of his grandfather. He was pledged to succeed his grandfather in a public pledge. This initiative was made by the senior followers of Sheikh Nabhan at that time to prevent any claims of succeeding him. Dr. Mohamed Farooq is a distinguished figure in the Islamic thought, he is good-hearted and lovely person. He is well-versed, highly knowledgeable and has singular scientific analyses and he wrote books in Sharia, and Islamic economy. He gave services at conferences and Islamic universities. He is friendly, eloquent and outstanding at the interpretation of Holy Quran. His words sharpen your inspiration and remind you of his grandfather. No wonder he is one of the out standing members of the august family. He was brought up in the care of Sheikh Nabhan and favored among the members of the family and learned from his directions and lessons. He was the dean of Dar Al Hadith Al-

Husainia in Morocco for more than two decades and returned to Aleppo to be an advisor for the followers of Sheikh Nabhan and he followed the steps of his grandfather.

b. Management of Kaltawia after Sheikh Nabhan's Death

The legacy of Nabhan is taken care of by his son, Ahmed – nicknamed Abu Faruq. He a copy of his father; once you see him the picture of his father rises in your mind, even with the turban he looks exactly like his father. He assumed the management of Kaltawia after his father's death until his death on 6/4/2003.

Ahmed Abu Faruq was in born in Aleppo in 1920 and was brought up under his father's patronage. He was honest and generous. At young age, he served his family because his father was Ahmed was the first to support him. He obeyed his directions and carried out his instructions and orders. He took care of his father's business during his life. Ahmed was his secret keeper and the guard of his order and legacy after him. He was privileged and had an honest sense and courage among the great thinkers. He as brave as a knight among the soldiers. He lived in a house near Kaltawia and nobody dared to penetrate the defense line and attack the progress of Nabhanism. He was, always on the lookout watching over the heritage of his father and welcoming his father's followers and devotees. He did not run out of the steam, because he was, always, on the standby supported by the love of people for his father. Visitors felt at rest and saw a perfect, efficient and ever growing system. He spent twenty nine years in his hardworking and did not

collapse until his death. His biography is worthy of a dedicated book.

AbuL Sheikh Abdulla, the second son of Sheikh Nabhan is ad his father said: (Abdulla is sob of Paradise). How good-hearted and honest without pretention. His is ready to lend a hand without falsehood. He is a selfish love and righteous offspring. He died before his brother Ahmed Abu Farog by one day on 5/4/2003 and he was buried beside their mother the left side of the staircase ascending to the courtyard of the mosque of Kaltawyia.

The elder son, Ahmed Abu Farog told me twice that he heard his father saying: “Ahmed Abu Farog after me and Ghassan after him” and it happened as he said as Ahmed Abu Farog assumed the management of Kaltawyia after his fathe’s death, for twenty nine years, after Abu Farog died, his father Ghassan, the second grandson of Sheikh Nabhan and spent two years.

Kaltawyia is now run by Bashar, the son of Ahmed, the grandson of Sheikh Nabhan. What a nice and gorgeous man, as if he owns keys to welfare and in his heart light for lanterns, He is brave and generous, strong and wise, highly regarded and much loved. He fears no one in the cause of Allah, kind to all around him. He consults his elder brother, Dr. Mohamed Faroug Nabhan, may Allah give all long life and bless them all.

We must mention that all who took the responsibility for management and service of Kaltawia or those who were not commissioned after Shekh Nabhan’s death are highly regarded and respected. In name; Ahmed Abu Farog and his sons, Dr.

Mohamed Farog, Abdulrahman⁽¹⁾, Ghassan Bashar, the second son, Abdulla Abul Sheikh and his sons: Mohamed, Mahmoud, Ahmed, Yusef and Ammar. They all share the spiritual quality which Allah bestowed on them. They are trusted with the legacy of Sheikh; the end of all lovers and thanks be to Allah.

⁽¹⁾ Killed in action between Lebanon and Israel

Chapter Four

His Wonders

Introduction to Wonder

It is a supernatural phenomenon that Allah manifests on a pious believer and it is not associated with Prophecy claim. Wonder and miracle spring from one source, both to prove Allah in order to set the hearts of the weak at ease and to increase the certainty of the strong. Miracles are for prophets after they are challenged by their folks and wonders are for righteous men without challenge.

Sheikh Nabahn says: people are three categories:

1. A category that doesn't need wonders and miracles. They perceive innately with their innate luminous minds.
2. The second category which is the majority, is the people of minds. Once you show him a wonder, he says yes it true I submit. Once he sees the miracle, he returns to Allah.
3. The third category is the insister. He does not believe in a sign and says it is accidental. It happened accidentally.
4. Holy men do not show wonders unless they are ordered, and this necessary. Many people do not know what the Walie, succor, pole, substitute, nobles or the two imams. The haven't met with them or with those who met with them.. If they have met with those who met with them they would not speak in front them as they fear for that if not fear from them. I have never seen a misguided man more than those who reject the Awla and the wonders of the Awliaa. In this way, they make the power of Allah limited, Wonders are a power of Allah and miracles are a power of Allah "Allah has power over all things"(baqara 20). "Verily! Your Lord is the Doer of whatsoever He wishes" hud 107). You will see

much of this if you will be so kind to sit with the perfect holy men.

It has been reported in commentaries, vestiges by chain of transmission without limitation about what Allah said about our lady Mary. Many scholars- I don't mean the contemporary scholars – argued over whether she was a prophetess or righteous woman. Our lady Mary is a righteous woman. Prophet Zechariah took care of Mary when she was a child. He put her in a room in a high place when he won her for care “Every time he entered Al-Mihrab, he found her supplied with sustenance”(aL emran 37), after that Allah says: “And shake the trunk of date-palm towards you it will let fall fresh ripe-dates upon you”(Mariam 25). She has become high promoted, when you become more perfect, you become more dependant on causes, don't understand reversely. More people stand reversely. They mention in the books that our lay Mary was more clung to her child and it was said to her “shake”. Before that when she was not preoccupied with her child, it was “Every time he entered Al-Mihrab, he found her supplied with sustenance” (al-emran 37). Our lady Mary was not worried about her child, father or brother.

Wonders preserves the miracle. For example when Khalid Ibn A- Waleed went to conquer Hims, the rabbis said to him”Don't fight us and we will not fight you. If you are honest, poison will not kill you and we will give you the keys to the city”. He said: bring it: He took the poison, drank it and took the city without fighting.

Al-Nawawy told in his book “Al-Bustan” that Abu Muslim –Al- KHulani’s wife said to her husband: “We have no flour, do you have anything?” He said “No, do you have?” she said “just one dirham, the price of the deer we sold” He said: “give it to me and bring me the sack”. He went to the market and stooped by a man selling food and a beggar came to him and said: “Abu Muslim, give me charity” he escaped from him and went to another shop and the beggar followed him. “Abu Muslim give me charity”. He rebuffed him twice or three times and gave him the dirham and the beggar went away. Abu Muslim filled his sack from the sawdust of the carpenters with white dust then he went to his house and knocked the door feeling miserable “where he put his dirham!”. When the door was open, he threw the sack and went. His wife took it and it was full of pure flour. She impasted and baked. When Abu Muslim came back home at night, she put in front him a dish and loafs. He said “Where have you found this?” she said: “This is the flour you brought “He started to eat and weep. Abu Muslim’s name is Abdullah Ibn Soub. He came to the Messenger of Allah from the Eastern Countries to accompany him. The Prophet died before he arrived. When Al-Aswad Ibn Gais claimed Prophecy In Yemen, he sent to Abu Muslim Al- Khulani and when he came, he asked him: “Do you witness that I am the messenger of Allah? He said: “I do not hear you”. He said: “Do you witness that Mohamed is the messenger of Allah?” He said: “Yes”. He repeated that for several times and Bu Muslim insisted. He ordered great fire to be built and threw Abu Muslim in it, and it didn’t hurt him. They told the

false prophet to banish him because he would spoil his followers. He ordered him to leave. Abu Muslim went to Median after the Prophet's death and Abu Bakr was the caliph. Abu Muslim left his camel at the door of the mosque and started to pray near a pole. Omer Ibn Al- Khattab saw him and went to him and asked: "Where are you from?" He said: "From Yemen". He said: "What did the man whom the liar burned do? He said "That is Abdulla Ibn Saub". He changed the name and did not say "Abu Muslim Al-Khulani. Omer Said: I appeal to you by Allah, Is that you? He said "well, yes". Omer embraced him and wept. He took him and made him sit between Abu Bakr and him and said: "Thank to be to Allah who did not make die before showing me what has been done in the nation of Prophet Mohamed as it was done for Prophet Abraham (PBUH).

Don't believe that wonders can change the infidel or the hypocrite to his reality. This is Abdullah Ibn Salul, he accompanied the Messenger of Allah and did not believe and his affair is revealed by heaven. He died as the head of the hypocrites. And this is Abu Jahl and atheists, they did not believe in the Messenger of Allah or in Esraa and Merage (the night travel and ascending to heaven) after it had been proven to them and they had no pretext. They said "magic and magician "our understanding is that if there is no sound mind, even if a person believed he would convert. This secret is not given to everyone. Some people cause troubles for holy men. They talk about some issue or a wonder. They speak about it and disclose it. People do not object him, they know he is simple minded and they slander him, the Sheikh

and even Allah and wonders and Lord of Wonders. The Sheikh knows whom he will entrust with the wonders. He is the most aware; he does not tell it except to the wise, as if the wise were to be forced to reveal it he would not do it. Existence is full of secrets. The one who reveals the secret will be killed. If we demonstrated some wonders, this is to show the infinity of Allah. This is Omer Al-Khattab, he carried his sword to kill the prophet (PBUH), not caring about young or old. Abu Jahl poured in his ears nonsense and Said: “You are being Omer and Mohamed lies to us and takes people from us and makes doubt in our deities”. He carried the sword and went to kill the Prophet. The story is known. He believed in the Prophet and became the second caliph in Islam. He came to kill the Prophet and became the second caliph in Islam. His heart contains no doubt. He was worshipping according to his own beliefs. Many people are away from Islam but their hearts are closer to Islam. They are overcome by habits and when truth is revealed, they return as Omer returned.

Wonders is part of beliefs, if you have never seen a wonder, you may have doubt in Allah. Quran is the greatest wonder and miracle in the world. Sacred men have the true wonder which is the straightness “So stand you firm and straight as you are commanded and those who turn in repentance with you, and transgress not. Verily! He is all Seer of what you do”(hud 112). “Verily! Those who say: “Our Lord is Allah, and then they stand firm, on them angles will descend” (Fusselat 30). If angles did not descend on a man and speak

by help of his Sheikh, he will not stand firm as intended. Angels descend on people and wonders are really men⁽¹⁾.

Nabahan says:

“Sheikh Imam Abdullah Ibn Asaad Al-Yafei said: wonders of Awliaa (righteous men) logically possible and actually reported and mentioned many times in Quran and Hadieth. It is logically possible because there is nothing impossible with the power of Allah, it is possible like the possibility of the miracles for prophets. This is the view of Sunna followers, the knowledgeable sheikhs, the fundamentalists, scholars and contemporary thinkers. Their works confirm that. So, the final idea and solid belief of researchers of Sunna, that if any miracle is possible for prophets, wonders will be possible for AWliaa. The difference between the miracle and wonder is the challenge. Propjets are commanded to challenge, but wonders must be hidden, unless it becomes necessary to reveal it, or with permission or if there is no choice or to reinforce certainty of some followers; like the Zul Qarnain when Allah empowered him with something which was not possible for others, and the story of the people of the cave and the wonder of the dog speaking with them. People of the cave are seven. They came one after another until they became seven and then the dog caught with them. They took stones and started to throw them at it to go back, but it spoke: “I am your servant, I am sent as a guard for you to guard you wherever you go. Also, the story of Asif Ibn Barchia who was under the Command of

⁽¹⁾ One of the wonders is when Omer Ibn Al- Khattab saw his army at Nehawond while he is on his podium in Medina and called the army commander (O Saria, the mountain, and Allah made him victorious over the enemy. See wonders of Prophets: 120, and Esaba fi Tamieze Al- Sahaba (3/6)

Solomon when he sent him to bring Balqis's throne. He went to Ifrit from the jinn and asked him how long it takes to bring me Balqis's throne. He said: before you rise from your place". He said no, and went to the one with whom was knowledge of scripture who said "I will bring it to you within the twinkling of an eye" (al-naml 40), and Balqis's throne was in front them. All those were not prophets; neither Our Lady Mary nor Our Master Asif. Also, in the Hadieth of Sahihain that story of the monk, Graig when the newborn child talked to him. People were, from a long time ago, against Awliaa. They brought a herdsman and adulteress to have sex together. As a result, a child was born to the woman. They accused the monk and said he claims to be a monk and slept with the woman. They asked the woman and she confirmed. She said the child was his. The monk knew nothing. He was worshipping Allah. the police and people came. The monk said: "Bring the child". Then, he asked the child "Who is your father?" He said: "The herdsman". They brought the woman and she admitted and said: "They paid me a sum of money to do so⁽¹⁾".

Rascals are usually hostile to the Awliaa. Awliaa have wonders and their having wonder is a wonder. Another example is the people of the grotto in which they were blocked by a rock, and also, what was said in the Sahihain that Abu Bakr had a guest. The guest sat with him and ate and the guest felt that food was increasing.

Miracle and wonder are alike; wonder is perceived by people of wonders and wonders would not happen except with

⁽¹⁾ Muslim (4/1976) No. (2550)

straight people as miracle would not be except for straight people.

We are frequently asked about those who hit themselves with swords, swallow fires, eat glass or drink poison. How does this happen while they are not straight?. The issue is of two sides: action and doer. The action is that if you hit yourself with a sword you will die, and if you get into fire you will get burnt. The doer, we will ask if he is straight or not. If he is not straight, doesn't say prayers, tells lies and cheats, this is not a wonder, but we call it a lure "We shall punish them gradually from directions they perceive not" (qalam 44). Or Divine Cunning. The common people do not have this understanding and perception.

There was a Christian in Egypt who used to reveal and people said he was a Walie. One good scholar at Azhar said he would kill him and save people. How can he be a Christian and Walie?. He took his knife and went. He knocked at the door. The Christian said from behind the door: "O scholar of Muslims, raise the knife" He threw the knife and the door was opened. The scholar asked "How did you do that?" The Christian said by disobeying myself" The Scholar said: "Accept Islam". He hesitated a little and said "I witness that there is no god but Allah and I witness that Mohamed is His Messenger". The religious man asked him "How did you accept Islam? He said "I presented Islam to myself and it refused it and I disobeyed it and accepted Islam- that simple. Beware, many people are liars and fake. They show you things, especially. Those who conjure spirits. This is a Christian, how can he be a walie? No, don't believe

in a psychic, even if he touched heavens and Throne. Don't believe him if he breached a rule of Sharia, let alone breaching Sunna or Fard (obligation). They said this is a Christian Walie! The Christian has to accept Islam first then he walks on the road of being Walie. Look first at the person, is he straightforward in his life? If so, he is a Walie. Walaia comes from straightness and not from action. In India you find many Brahmans. They put a person inside a box for forty days and they lock the box and leave him without food and water; just air. After forty days he comes out of the box and walks in the air. With this kind of exercise, he can reveal, so that you can understand the power and might of Allah; Allah is Great, He is Mighty, Doer and Absolute, but there are limits called Sharia. We know nothing, but Sharia which commanded and forbade. This is the straightness. They say the Christian is Walie. Many people are not straight; they don't even say their prayers and they call them Awliaa. If Allah had wanted to honor him He would have honored him with prayer. Prayer is a strict obligation that cannot be overlooked as this a serious legal violation. He ordered him to pray and he did not pray. So, understand that action is something and the doer of the action is something else. When we say wonder or lure, we look at the doer, not the action. The action is paranormal; we have nothing to do with it. He hit himself with sword and didn't die. This is superpower, he drank poison and didn't die; superpower and not wonder. Wonders (Thaumaturgies) are associated with the doer and with the action. If the doer

is righteous, we call it wonder if he is not righteous; we call it a lure or Divine Cunning. Don't forget.

He lies, cheats and does evil things. He does not pray, he is a baud, thief and doesn't know a belief or Sharia. Why didn't he die when he hit himself with the sword or drank the poison?. Miracle was at the time of the Messenger (PBUH). We were not there, so we must have something now to prove it and that is the wonder. Wonder is just to prove the miracle. Since a common man can have a wonder, so the secret is with his master who gave it to him. That secret he carried and protected him against sword and fire. Since an individual can do it, it is most possible for the Messenger to do it. This will be so until the Last Day to preserve miracle. Wonder proves that miracle is correct.

The one who does not pray and cannot even perform ablution is almost sneaky. You do not feel at ease with the sneaky. You are not committed to Sharia and you still can do that. This is not the religion of Islam. You are not excused. Allah commanded you to abide to Sharia. He didn't command you to eat glass, enter fire and drink poison. Now he hits himself with sword and eats glass, and when you ask him where to, he says: tonight we have a swordplay party. This is not permissible except in one case; in case you do it for unbeliever to believe in Islam or for an atheist to convert him to Islam.

For righteous people, undoubtedly, what is important is straightness on Sharia, "So stand you firm and straight as you are commanded and those who turn in repentance with you" (hud 112). We must recognize the doer of such action

by his honesty. Austerity, purity and humanity. You feel at ease with such heart. The true sheikh says: “I am a servant” and he does what he says. “The servant of the folk is the master of the folk⁽¹⁾”. The sheikh is only a servant. The Shepherd has requirements: the owners of the sheep know that the Shepherd must know that the land is a shelter for wolves or land with poisonous plants or land sheltering bandits and thieves or secured and safe land for pasture. “All of you are shepherds and each of you is responsible for his flock.”.

But this world is ignorant, if they see somebody revealing, they say he is a Walie. This is not right. Wonder must be from a righteous person and not from a punk. Those people have arrogance and vanity. Where have you got arrogance from? Can you do things by your own power? His answer may be “No”. So, why don’t you call it a grace from Allah? Why arrogant? This is because of his weak mind. When Allah created the earth, He created it without mountains and it swayed and became turbulent until Allah created the mountains and it became stable. There are minds that are not sophisticated “And they will say: “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire” (mulk 10). This verse speaks about the alleging philosophers. About those, Allah says: “They say”(On the Last Day) “Had we but listened or used our intelligence” (in judging the things in this world) “we would not have been among the dwellers of the blazing

⁽¹⁾ See Fa'id Al Qadeer (4/122)

Fire”(mulk 10). If they make themselves Sheikhs, they will be fated to this end.

Anything happened to Prophet Mohamed happens with us. Animals used to come the Prophet (PBUH) to complain to him and tell him everything it somebody harmed them. you yourselves will discern it, too, if you judge yourself and judged your reflections. Then animals and plants will talk to you, don't fear. Don't take it serious. No, it is not important. You can experience everything experienced by the Prophet, but the Prophet was honest. Since he was young they say: the honest man has come, the honest man has gone. So, his important miracle was that he was illiterate. He didn't write or read and did not go to school. They were no scholars in Mekka and nobody had knowledge, and they never heard that he had gone to a scholar to learn. he started to speak with Quran, miracles, past nations, previous prophets, non-manifest, resurrection and returning to life. He talked about everything without fear because all of them knew he was discrete. Discretion was the greatest perfection of the Prophet. The discrete does not tell lies, he does not falter. The discrete bears the responsibility of truth. He always tells the truth. He is not like those who say: “ Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire”. Sinful people have materialistic minds. They invented satellite and missile, and we say more than that. According to the explicit text of Quran, we reach the seventh heaven without doubt “We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this is the truth

“(Fusilat 53). Some of them will believe and repent and know the Absolute Doer is Allah. Which is more powerful, the missile or Who created you from a drop of semen and made in you hearing, seeing, imagination and thinking?”. The Speech of Sheikh Nabahan ends here.

Cautions:

- a. Wise men with common sense who believe in wonders must not exaggerate and they must be sure first before they convey to others. They must not add or increase. Otherwise it will lose its effect and significance.
- b. The intransigent have nothing to do with us and they are not blamed because materialists and dialectical. They have no light and they are deprived of the love of Allah and His Messenger. They voluntarily disapprove the devotees of Allah. They made a map for Islam from their imagination and tied it with web threads. They deny everything beyond their understanding and believe in what conforms with their nature. They do not depend on fundamental rules or sound opinion. Their intention is to create illusion that Awlia are like idols. They would mention Stan than mentioning the Walie of Allah. We ask Allah for forgiveness, wellness and good ending.

But the mindful people do not deny the mention of wonders in the scripture and Sunna and biography of the Companions and the righteous members of the Prophetic family, and it is an honor bestowed by Allah on the Awliaa. The Grace of Allah is not limited and when He gives He amazes.

The righteous people see and hear by Allah and they communicate with the spiritual power and secrets that surpass all that has been achieved by scientists with audio visual systems and programs on the earth and in heavens. Sheikh Nabhan says: “Spiritual people do not need to hear words but they know what is in your heart. Even if you uttered what is in your heart and misrepresented, they would tell you that was not what you meant, but you mean so and so. They express what is in your heart more eloquently than you”.

He said: “It is more better no to give wonders to the weak. People of wonders feel embarrassed as the little girl feels embarrassed from menstruation. Don’t care of wonders but purify yourself. You think the righteous man is only the man who reveals. That may be atheist and worship fire. Illumination is restricted to righteous only, but revealing is associated with disobeying yourself. Even the atheist can attain this by practice. revealing for Brahmans in India is normal; they practice it since childhood.

The conception of wonder, for Nabahan, is more than superpower. It is a character building with prophetic perfections, such as honesty, generosity, brevity, integrity, truthfulness, loyalty, morality and self-purification to climb the scale of perfection, knowledge and Divine Service. The man of wonder influences and does not become influenced and he services public

interest by helping the people to know their creator. These are the real wonders⁽¹⁾.

All these are results of straightness and lights of love that penetrate the curtains and disperse the clouds and uncover the highest ranks for the insight, so that the devotee may pick the sweetest fruits and becomes the outstanding figure of his time, and the keeper of the Divine secrets among the people of his time. Mindful people will be attracted to him and everything seeking the truth will resort to him. No wonder, Allah says in the Qudsy Hadith: “I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him”.⁽²⁾ So, anyone who meets the requirements of this Hadith will be one of them and he will have wonders. Sheikh Nabhan confirms of his achievement of this rank and says: “I am wondrous and my situation is wondrous for every wondrous. I am odd and situation is odd for

⁽¹⁾ Haj Ahmed Al Zayat Al- Halabi told us that a person in Aleppo asked him what the wonders of Nabani were. He said: “ I said: Do you know the bandit who used to rob and kill? He said “ Yes” I said: “ He repented and has become one of good people with his help. I am also one of his wonders. I was so and so and today as you see me”. He said “ Enough, this one of the greatest wonders”.

⁽²⁾ Buhary (5/ 2384) NO. (6137)

every odd. I am rare in time and the wondrous odd must manifest wonderful and strange wonders.

As many people would like the apparent wonders and there are people who do not know about the ~Awli`aa except their wonders and as the wonders of Nabahani are many, we will mention here some of them.

1. Allah has bestowed on him His blessings and made him meet with prophets, pious people, angels and jinn. He said: “If the Prophet (PBUH) disappeared from my sight for a blink of eye I would not consider myself a Muslim”.
2. Sheikh Mahmoud Miahawshi Al- Kabaisi asked our master Nabahan about his meeting with dead people. He said: “Do you ask about me or about others?” He said: “You and others”. He answered: “Others meet from time to time, but I meet them anytime I want because I am free and restricted. I am the Mohamadan heir”.
3. We were told by Haj Omer Tatary Al Halabi Al- Turki who said: “When our master used to sleep in the Summer in the mosque, I used to put my bed close to his to serve him. I saw two things in wakefulness: the first: he was visited by our master, Abu Bakr and some of the companions of the Prophet. They sat with him about an hour. They talked and went away. The second: the grand sheikh, Mohieldin Ibn Arabi came to him and wanted to wash up and our master ordered me and I brought him the water jug and he made his ablution”.
4. We were told by Dr. Sheikh Mahmoud Ibn Ahmed Elzein Al-Halabi⁽¹⁾.

⁽¹⁾ One of his students and a former teacher at Dar Nahdat al Ulum Al sharia and a senior researcher at House of Research for Islamic Studies and heritage revival in Dubai

He said: “Haj Wagih El Sayed⁽¹⁾ told me that he had made the pilgrimage and answered an invitation in Madina Al Minawara and one of the alleged Sheikhs of Aleppo entered. Haj Waggihi stood up to let him sit in his place, and Master Nabahn ordered him sit down in his place. When Haj Wagig returned from Madina to Aleppo, he attended a class held by Master Nabahn and he said: “sit down in your place” as if to remind him of what had happened in Madina.

5. We were told by chanter of our Master, Ustaz Haj Mohieldin Ahmed who said: “I had a friend who was a philosopher. Some issues were messed up in his mind and he was about to convert atheism. I mentioned that to our master and he said bring him tomorrow to have breakfast with us. At the breakfast table, our master told him all about his thoughts before he opened his mouth. Then, he asked him: “Is there anything else? He answered “You answered all the things that puzzled me and more”. He repented at once and became smitten by love of Allah and His Messenger.
6. When his car had run out of fuel, he used to spit in the fuel tank and the car would run. We were told by his chanter, Haj Moheieldin Ibn Ahmed Al- Halabi who said: “Haj Abdul salam Ibn Abdul hameed Gamry Al- Halabi told us: “I accompanied Master Nabahn by my car on his travel from Aleppo to Rika and on our way back it ran out of fuel after thirty kilometers and the nearest fuel station was one hundred kilometers away. It was raining. I got out to check the engine and remembered what Sheikh Ahmed Al- Haroun told me what he did in a similar situation. He urinated and it ignited. Suddenly, our Master from

⁽¹⁾ One of his students and he was known for his piety and generosity.

inside the car called: Abdul Salam, come over to me. Start your car and say “In the name of Allah”. We do not do as others do”. I said: “Sir, until we get to the station.”. The car ignited and it did not stop until the first fuel station. I said: “Sir, we have run of the fuel”. He said: “You chose the next station, if you had requested to the end of the world it would have gone”.

7. When they were rebuilding the mosque there were debris left in the courtyard they wanted to remove but that would have cost a lot of money because of the large size and trucks could not reach there. Master Nabhan ordered to leave the debris there and a land slide happened near the debris and swallowed them completely!!
8. Haj Ahmed Al –Halabi, our master’s cook, told us and said: “When the minaret of the Kailtawia Mosque was completed, we put on top a cement base to erect the pole on which the crescent will be mounted. Master Nabhan saw some of our fellows busy watering the base. He stopped them and said: “Allah will water it”. just after few minutes a cloud hung over the minaret and watered it”.
9. I was sitting with master Nabhan’s son at Kiltawia when a prestigious seven years old man with a white beard came in. he had a tarbush of the traders and a listening aid in his ear. I didn’t know his name. he said two things, I remember one and forgot the other: he said “My Sheikh of order is not Sheikh Nabhan, but I say, to be fair, I had some doubts about Sheikh Nabhan and Allah made me meet at an orchard of the vineyard. His body began to get larger and larger until it began bigger than this room. I was scared and Sheikh Nabhan said: “have you believed? “I said: yes, and he restored his normal state”.

10. We were told by Omer El Mullahifgy Al- Halabi who said: “Sheikh Nabhan ordered me to invite some sheiks and distinguished figures to the opening party of the Islamic Revival Association which was held at Kiltawia Mosque. I went to the great vchanter, Bakry Kurdy and told him. He said: I gave up parties. I entreated him to come and he refused. I went back and told Sheikh Nabhan. He said: “Go back to him and tell him: even if you do not agree, you will come and chant at the party. I went back to Bakry and found him lying down on a bed reciting Holly Quran. I said: “I went back and told the Sheikh that yiu had refused to go and he said: even if you don’t agree you will com. He jumped out of his bed in fear and bowed down on his knees and put his hands on his head and said: did he say so? I said: yes, and he ordered me to tell you. He said: I will come on my head before my feet. I asked: why didn’t you do that from the beginning when I was begging you? He said: I owe the Sheikh a big favor and I have a story with him. Thirty five years ago, we used to attend his teachings my only son, Mustafa was sick and I took to the doctor for examination. They called other doctors and decided that there was no way for his treatment and told us to expect his death because his case was serious. He gave up eating and drinking. My wife and I were in the most miserable state waiting for the end. It was time to go to the teaching session and I was late. He asked about me; where is bakry Kurdy? They told him that my son was dying. He said: bring him to me. When I came in that miserable state, he asked: what is the matter?” I said: “Sir, Mustafa, my son is dying and the doctors said it is a hopeless weakened and wept. He bent down his head for a moment, then, he said: Bakry We

beseeched the Divine Presence no to make your son die. I felt peace and spent the night with chanting and in revocation. I went home and saw happiness on my wife's face. She said: the good news that Mustafa woke up and requested water. Next day, he was fully active. I met some doctors who had seen him before and examined him and the asked if he had already died. I said: Thank to Allah, he is in good health". They didn't believe until they saw him. How can I not go the Sheikh when he calls me by himself".

11. We were told by Hassan Farfuty Al-Halabi, teacher at kaltawia and one of the students of Nabhan that he had gone with Sheikh Nabhan on a journey to the village of Buwaider on the eve of fifth June 1967. He said "We returned at eleven thirty at night and Sheikh Nabhan started to shout: "Woe to you, Naser, strike, woe to you, Naser Strike,". We did not know what happened. In the morning Israel attacked Egypt and West Bank and Abdul Naser and all Arabs lost the battle.

12. Haj Hassan Ali Al-Nabhan told us: "Haj Hassan Hadry told me that he reached an agreement with Sheikh Nabahn to cultivate a heath and its crop would go to Haj Hassan. Haj Hassan bought wheat and Haj Ali Al- Humaiadi, one of the farmers sowed it. At the time of the harvest, the crop was barley. Ali A- humaidi told his friend Haj Hassan the real fact. He rubbed the crop by his own hands and it was barley. He sent for the Sheikh and he came with the two persons. Haj Hassan said "Sir, what did we sow? Sheikh Nabhan answered "Wheat". He said the crop turned to barley. The Sheikh said: "Rub the spike, and it was wheat and not barley. He said: "sir, He Who turned to wheat had turned it to Barley".

13. Haj Hussein Ali Al- Nabhan told us: “Sheikh Nabhan’s mandatory for farming at the village of Jabria, Suburb of Aleppo came accompanied by Haj Hussein Abdul Hay to him and both said: “sir, the land has been cultivated but it needs to be watered”. Sheikh said “the owner of the implantation will water it, we have nothing to do with implantation”. A cloud came water and watered the farm exclusively and did not extend to other farms.
14. Abdul Aziz Al –Gharsy said; “I requested the Sheikh to make Istikhara (Prayer for good counsel) for marriage to Um Khalid”. He said: “The result of the counsel will be difficult, it is no use”. I went to Sheikh Yaseen Al Muagat Al Wali, at the mosque of our master Zakaria and he performed the counsel and said. it will be difficult “. I still wanted her I dreamt of Sheikh Nabahn telling me: “Say: Allah suffices me, for He is the best disposer of affairs. There is no power but from Allah the Almighty. Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!, and peace be upon Prophet Mohamed, family and companions, repeat it until you fall asleep and you will see the result". I did as he told me in the dream. That night I dreamt of a pot on fire. However, I married Um Khalid against the counsel. In 1965, the result of the dream realized ; we made an accident with our car on the road and my wife died and I was in a very bad condition.
15. The engineer, Adel Suad Al- Ani from Faluja, in Iraq said: “On my first travel to Aleppo, at the table of the breakfast, my neck went around without my head and the rest parts of my body for more than one minute. Sheikh Nabhan turned to me and said: “Eat, my son, eat”. My neck stopped turning around.. before

coming to Aleppo, I was reading in some books of Sufism that the Prophet Mohamed's body gets longer and longer. When the breakfast meal was over, Sheikh Nabhan went to his preaching room and I saw him walking with double his height when he reached the door of the room, he returned to his real length. Before afternoon, he stood up to perm the afternoon prayer and I saw him in the mosque with the height of the mosque pillars and when stood at the niche, he returned his to his actual size. When Friday pious conference was over, the students were in the middle of the mosque in two lines and he passed between them easily and he was shorter than the two lines. When going home after Esha prayer, he leaned with his body on me while walking. He was like white cotton, ungraspable body. I tried to grasp it and I couldn't. I found myself suspending from him while he was walking without body weight.

Adel added that the Sheikh was talking about the subtlety of Prophet Mohamed and his attendant Haj Mustafa al Serugy said while the Sheikh himself was listening: "Our Master was washing his hands and I was standing near him when blood seeped from his ten fingers. I said: what is this blood, sire? He said: two of our brothers are quarrelling and I am bearing for them".

16. Haj Jasem Mohamed Abdulla Al- Fayad Al- Kibaisi from Iraq⁽¹⁾ said: I saw one of the followers of Sheikh Yusef Ibn

⁽¹⁾ Haj Jasem Mohamed Abdulla Al- Fayad Al- Kibaisi was born in 1927 in Kabaisa in Iraq and became acquainted with Sheikh Nabhan through Sheikh Mahmoud Mihawesh Al Kibaisi. He had traded with him and then they separated. He lived in Aleppo from 1954 to 1976. Sheikh Nabhan said about him: "He is Jasem is honest, he is the son of his father and father of his father".. we told by Dr, Nofel Naser Abdul Hameed Al- Naser from Aleppo that Haj Jasem Mohamed Al Fayad in Aleppo that he was offered a job and he said: I will no be an employee and their messenger said: we will give you time to think for one year and then, don't think about it. After he returned to Iraq from Aleppo he visited me at my living place at the grand mosque in Faluja and said to me: I heard that you are wring about our

Ismael Al Nabhani Al _Libnani in Beirut and he said: I went to the beach in Beirut and I saw a whale Shouting in eloquent Arabic: Oh, son of Nabhan. I returned to my Sheikh Yusef Ibn Ismael with fear and surprise and told him. He said: come with me to where you saw and heard. When we reached the place, the whale was still shouting, Oh Ibn Nabhan. Our sheikh asked it: Do you want me? It said: No, Nabhan of Eleppo.”.

17. We were told by Dr Abdullah Abdul Aziz Mahmoud Nashed Al _halabi that his grandfather, Mahmoud Al- Nashed told him he was driving a car on a travel with Sheikh Nabhan going back from one of the villages to Aleppo when the car got stuck in the railway. The wheels were caught between the rails and the car stopped while the whistle of the train is giving warning of arrival. My grandfather asked Sheikh Nabhan to get down. He refused and got down a handkerchief from his turban to his face. When the train came in a distance of some tens of meters, he took off the handkerchief from his face and pointed to the front of the train and said: Stop! The train stopped but the wheels were still moving in their place on the rail. All those who were on the train got down including the driver. The villagers from the near village came and passengers and villagers stood astound of what they had seen and started to kiss the Sheikh, rub his clothes and ask him for invocation. They lifted the car from the rails and it ran without any defect until they reached Aleppo safe and sound. After some days, the directorate of the railways in Aleppo sent an enquiry to the

=master, please quote me that I had seen our master after his death between sleep and wakefulness and I asked him: “ sire, what Allah has done with you? And he answered: I did not leave this life before He made intercede for the people of my time.

manufacturer of the train in Germany if such event had ever happened in the history of the trains. They said: It never happened. They followed that with a letter to my grandfather, Haj Mahmoud Al Nashed demanding him to pay a fine because he delayed the train and the passengers for more than half an hour and their letter is still remaining with us.

Dr. Abdullah Abdul Aziz Al Nashed added: “My grandfather, Haj Mahmoud Al- Nashed told me that he, once accompanied Sheikh Nabahan on a travel to they ran out of the fuel and they could not find fuel. He asked the Sheikh what to do. The Sheikh got out of the car (A white Dodge) and asked my grandfather to open the fuel tank, and said: “We don’t do as Sheikh Ahmed Al Haroun did; when the car stopped he urinated in the fuel tank and ran. But we say by the name of Allah”. Then he spat in the fuel tank and said to my grandfather, move. They drove without stopping and after one hundred kilometers, They saw a fuel station. My father asked: “Do we get fuel or keep on going? He said: “Get fuel, we don’t want to be merchants with Allah”. this event resembles the event in wonder No. (5).

18.i was told by Sheikh Sharif Hamad Al- Rawi of Faliya – Iraq who said: “I was with our master at Tuim Village and, unusually he came out calling from the roof of his house. “Oh, The Exalted in Might, You are Exalted in Might and I am servile. To whom does the servile resort to, but you.

Oh, you are The Able and I am incapable. To whom does the incapable resort but you? “And he continued this monologue in the next morning, one of the villagers came to him and said: My master, last night I saw a strange thing, when you were crying before dawn flocks of white birds with nice faces came, every

flock came and circled around you and went and then came other flock. I told some friends and they did not believe me”. Our master said: “This is for you and not for others. You see but others cannot see).

19- We were told by Sheikh Mohamed Al- Trabishy, the former head of Aleppo Association who said: “I heard Sheikh Muneer Haddad, the speaker of Kaltawia Mosque twice speaking on the rostrum in two homilies that Sheikh Marouf Al Dualibi was saying to our master “I think about staying in Aleppo or Damascus and teach the Islamic jurisprudence sciences “and our master answered him “Oh, Sheikh Marouf, you have no place here, but East Asia”. After the death of our master, Sheikh Dualibi went to see a doctor in Japan and he was admitted to hospital in Tokyo. A dialog took place between him and the hospital director and the director converted to Islam, then he was followed by doctors and all employees. When he was he left the hospital the second floor of the hospital became a mosque in Tokyo and the greatest seed for Islam there. Then, Sheikh Duali understood what our master meant by “You have no place here, your place in East Asia”.

20- We were told by Mr. Shafique Armmet Mohamed Al Al-Sheikh- Abdulgader Al- Tayyar Al- Alousy of Baghdad who said “I was an employee of the broadcast transmission in Abu Ghareeb and my sheikh, Alaa Eldin Nagshabani had died a long time before. I had been praying to Allah for eight years before dawn saying: “My Lord guide me to whom he may guide me to You, my Lord, let me know who may let me know Yow”. Then, when Sheikh Nabhan became famous, I left Baghdad without a passport or a license from the Department. I arrived at Gayem

on the border with Syria and tried to get a transit card from the officer and I failed. I was sad and overcome by weeping. I saw Sheikh Nabhan in wakefulness in front of me. He was a luminous body as you see a picture on the T.V. he stayed a moment and disappeared I passed by the government headquarters and met an old friend. That was Haj Ismael; Hantoush Areem, National Registration manager at Gayem. He received me generously and hosted me. He began to tell me about the emergence of a great sophist in Aleppo and that he was called Sheik Mohamed Al- Nabhan. He urged me to travel without knowing my intention. I asked how I could cross the borders. He said he would bring me a transit card. He went in to bring food. Then, I received a telegram in my ears “pay ten dinars to Ismael. After we ate, I said “Brother Ismael, here are ten dinars for you and I owe you other ten dinars. He was surprised and refused at the beginning to take it and I insisted and he asked me to tell him the reason. I told him about the telegram. He said: “for two months I have been in a need of ten dinars to have a surgical operation on the tonsils and I did not know anyone to borrow from”. He got me an approval of travel and I left for Aleppo.

I saw Sheikh Nabhan and served him. I listened to his lessons for two whole months. In one of his classes I heard a clairvoyance tell me while I am in his presence: “I guided you to them, so cling to them” I asked Sheikh Nabhan: “How can I cling to you, sir? > He said: “By following us”⁽¹⁾.

⁽¹⁾ I heard this from the other part, Haj Ismael Hantoush Areem and he told me what Shafique had told me up to crossing the border.

I became fond him but I feared that the late Sheikh Ngashabandi would get angry because I changed my Sheikh. Then I met Shekh Nabahan at the Session and he told me "All ways are the same". After I spent two months in Aleppo I went back to Baghdad and I met my old Sheikh Alaa Aldin at a hall of pious conferences. He said to me: Congratulations, my son, he is my senior". Then I visited our master, Abdulgader Al gaylani and he said to me "congratulations, my son".

21. Sheikh Hussein Kanno, the Imam and the speaker of Bangusa mosque in Aleppo and teacher of Shafie Jurisprudence at Keltawia and reference of Ifta (religious opinion) wrote to me saying: "I heard Haj Ahmed Jumaa Mohamed, one of our master's farmers, saying: I was at Keltwia mosque when our master told me to perform my prayers in the mosque and go to his house. When I went to him after the prayer, I found him wearing the cloak and turban. He said: come with me. When we reached the road, we found Hssan Danial's car and we travelled with him to Shuaiha Village south of Aleppo. When we got there, he said to the driver: "this way" We went to a house towards east and closed and we did not see anyone. We sopped at the door. He told the driver to whistle and about ten people came out. They were talking about our master and telling about his conditions and actions. They greeted him. Then a group of women of the village came. He ordered the men to go back and walked towards the women gripping my hand and not letting me go. He asked them about Oweid Al- Kassar who herds the cows. They said: "He is there" and pointed west. He was eight hundred meters away, the cows near him grazing. When we got there, the cows came towards him quickly bellowing. He went

walked few steps forward and stood on a leveled plain. The cows came one after another smelled our master went around him and bellowed bending its head down. All cows did the same and they all formed a circle of ten cows. The herdsman, Oweida came and greeted our master and kissed his hand. He said to the herdsman: “Take them, my son “. Evry cow stood still, then moved toward the pasture where they were before with no one leading them”

22. Haj Tahseen Rezaig Mohamedd Al Mula Al Hity⁽¹⁾ told us and wrote to us with his own hand saying: “One of his wonders when we used to go with him as if the ground is folded for him, we walk behind him and cannot catch him”.

23. Haj Mohamed Yahia Al Trabishi Al –Halabi told us and wrote us saying;⁽²⁾ “I have a close friend of mine from Syria, Dr. Abdul Salam Knaan, who wanted to run for office in the parliament. As nominations depend on parties and organizations and the man had no partisan, political or tribal status that would help him to win and he was unknown in Aleppo. He was told if he wanted to be nominated he should go to our master. I obtained the permission for him to see him. He permitted after he had asked me about himl Told the Sheikh about his attributions and praised him. When he came he said top him: tell me about yourself and repeated what I had told him. The Sheikh told him to run for the office. After few days, the elections took place and usually ballot boxes were in the mosques. I accompanied him to the election centers to survey

⁽¹⁾Haj Tahseen Rezaig Mohamed Al Mula Al Hity was born in the city of Hit in Iraq and accompanied our master in 1967

⁽²⁾ He is one of the courtiers of Sheikh Nabhan. He is affiliated to Hussein branch of the Prohetic family and he was the head of the associations union in Aleppo.

people's opinions. We went from mosque to another asking this and that whom they would elect. Whenever we asked, the answer was "Abdul Salam Knaan". When we asked them if they knew Abdul Salam, they said No, but we will not elect but him. The man went crazy and knew the Sayed Nabhan's favor. He won the elections. He was not only a representative, but also, the Minister of Finance".

24. We were told by Haj Ali Naser Abdul Hameed Naser from Aleppo and he wrote to us in his own handwriting saying: "Haj Saleem Avdul Hameed Mohamed Al Tabban⁽¹⁾ was a partner in a store in the city, specifically, Khan Al Elabia. His neighbors delt in cloth, threads and dyes, but he was spice dealer (sold tea, coffee, spices and cumin). His partners insisted on the dissolution of the company. He said I will go and ask our master Nabhan whether to sell my share or buy.(He was used to consult Sheikh Nabhan in everything whatsoever). He went to Keltawia and asked him. He answered: "Haj, Saleem, buy the store, even with debt, subsistence is yours"and recited the holy verse "Then seek refuge in the cave; your Lord will open a way for you from his Mercy and will make easy for you your affair" (Kahf 16). Although the situation at market was opposite of that and his neighbors are dealers of threads and cloth. Haj Salemm complied and bought the store and became overflowing with

⁽¹⁾ The late Haj Saleem Ibn Abdul Hameed Ibn Mohamed Al; Al- Sultan our master Abdulhader Al gaylani (May Allah be pleased with him) was born in 1907 in Gadi Askar area Jib Al- Ahmadi, in Aleppo. He accompanied Sheikh Nabhan in 1940 and stayed in his company following his lessons and invocations. he accompanied him on most of his travels and movements, especially, on his journey to the pilgrimage and to Jerusalem, and villages neighboring Aleppo. He witnessed many events and he was loyal in his company. our master said about him " Haj Saleem is walee". After the death of Sheikh Nabhan, he remained loyal to that company. He wept much and he was continuously grief until he died in 1993.

every good thing; people came early from Gazira to buy from the Haj's store exclusively, thanks to Allah, it is still so.

25. He told us, also, "Haj Saleem Tabban invited our master to supper in his house. His house was in Mahalat Al Gibaila, close to Keltawia. On the way Sheikh Nabhan stopped and said: haj Saleem the supper is not ready yet. Haj Saleem said: I know the supper is ready. Our master said: O.K. let us go. When they got to the house, they found the supper not ready. Our master said: Didn't I say the supper was not ready? Haj Saleem said: Now I believe and trust.

26. he also told us and said: "My mother told me that she complained in 1968 from a pain in her foot and went to many doctors in Aleppo and she did not get cured. In 1971, she went to Beirut to (Dew) Hospital and told her problem to the doctors there. After examining the position of the pain and making the necessary analyses, the doctors decided unanimously to amputate her foot. They said it was a must they must amputate the foot quickly, otherwise if delayed, they would need to amputate the leg. She said to the specialist (Dr. Bitar): "If that is necessary, let me go to Aleppo to get ready and I will be back as soon as possible"on her own responsibility, she returned to Aleppo. Some women visited her at the house and one of them who was a follower of Sheikh Nabhan said: "Mother of Nufal, seek the advice of our master". He made an appointment to meet her at Sheikg Basheer Hadad's house. It is afternoon. My mother complained and showed her grief. He ordered her to extend her leg after he had covered it with a cover. He asked for a small stick which was in the house. He held it and passed it on my mother's leg while he was reciting verses of healing. After

some minutes he said: “no operation, no amputation”. My mother jumped with joy and said: So, I don’t need to return to Beirut, sir”. Yes, my daughter, you must go to Beirut on the appointed time to show they lied. My mother went to Dew Hospital in Beirut to Dr. Bitar. Once he saw her, he shouted: where have you been?”. Because she was late and would have harmed her health. She said: I am here. My father was accompanying her and money is his pocket ready to spend on the surgical operation. The doctor made analyses once again in preparation for the operation. After he received the result of the second analysis, he was stunned because he did not find in the last analysis any need for operation. He held the first analysis in his right hand and the second in his left hand and began saying in the hospital courtyard “what in this analysis belies what in the other. The first analysis shows urgent need for operation and the second analysis says: no problem in the foot”. then, he said to my mother: “immunity is from you to you”.

27. He told us, also, and said: “O was with Sheikh Nabhan in the car outside the city wall on the road to Musalamia Area. My brother Dr. Nufal drove the car and our master was in the front and I was sitting behind him and it was summer afternoon. Suddenly, the engine went out and the car stopped. Nufal tried to start the car but in vain. Our master asked; “Nufal, what is the matter?. He said: “sir, I think there is no fuel in the car”. Our master took the key at once and started the car and the car drove on. After he said to Nufal “go on”he said: let us go back to Keltawia. He complied as usual and we went back to Keltawia and climbed (Talat Al-furn) by the car. Then, we got out of the

car with our master and walked with him until he entered the house and we went back to the car. When Nufal and put the key to start it and it wouldn't start. I said "Let us go to our master and ask him to start it for us. Nufal grinned in my face with affection to me and modesty toward our master. I was eight years old. Without Nufal seeing me, I ran quickly and knocked at the door. A person said: "Who is at the door?" I said "Haj Ali, where is our master?" He came and said "Yes, Haj Ali⁽¹⁾ I said: "Sire, come on, the car has no fuel" My brother Nufal was watching me from behind the wall near our master's house. He saw him and said: if you had not turned off the car, you would have never refueled it, go and get fuel".

28. He, also, told us and said: "My mother told me that in 1971, a soldier came to our house to inform my brother, Nufal of the service of flag (Military Service). Next day, or the other next day, my mother went to our master perplexed not knowing what to do. She told him of what happened the day before, saying: "my master, Nufal has been called for service". He smiled and said: "what do you want?" "Nufal has not to go t the military" said she. He opened his left palm and rubbed it with his right thumb, and said: "We have exempted him" and said: "What else do you want?" She Said: "And Abdul Hameed, Sir,". He rubbed his left hand with the right thumb and said: "Exemp[ted]" "And Yaman" she said" "And Yaman" he said "And Barraa" she said " "And Barraa" he said. Tome passed and all of them went to the Emirates and paid the cash substitute, and nobody wore the military uniform except me. I said to my mother "did you ask him about me?" she said (You were very young at that time, and

⁽¹⁾ He was called Haj Ali because he performed Hijj I with his parents when he was a child

I felt ashamed”. So nobody serviced except, me, the narrator, Hal Ali”.

29. In July 1999, I met the brigadier Dr. Abdul Kareem Hashim Abel Nuwar, the director of the Jordanian El Hussein Medical City. He came to Aleppo with his friend Haj Naser Abdul Hameed Al- Naser and his son, Dr. Nufal Naser. He visited the shrine of Sheikh Nabhan after twenty five years from his death. He prayed to Almighty to remove Abdul Hafiz Al Kaabna, (director of royal medical services) for the sake of Sheikh Nabhan because he harassed him in his work. He was stunned when it was announced on the radio of Amman at ten o'clock at night on the same day the referral of (Kaabna) to pension by the benediction of prayer in his presence.

30. One of the students of Dar Al –Nahda School for Sharia Sciences at Keltawia wrote to us and mentioned “Thanks be to Alla, The Lord of the alamin (mankind, jinn and all that exists) and peace be upon the Prophet Mohamed and all his companions and his family, and may Allah be pleased with the pole of the circle of the gnose, our master Mohamed Al Nabhan, my name is Abdullah Ibn Mustafa Sabha, born in Katargy Aleppo on 7/5/1984, in the fifth stage in the Nabhani School at Keltawia. My brother, was seriously sick and doctors were not able to know his I illness or how he would be healed. He stayed three weeks. In the fourth week he went out after dawn prayer and did not return. We looked for him here and there and was not to be found. On Saturday, my mother came as usual with the rest of the women to visit our master Nabhan and listen to of his recorded lessons, expressing her grief and asking Allah for release and pleading by Sheikh Nabhan to return her

son to her. While she was listening to the lesson, she was talking to him “Where is my son,. Sir? “My brother Ahmed graduated from the same school in 1990. Suddenly, my mother entered into a mental state she had never experienced before. As if she was not in the class and no women students there in the mosque. She saw Sheikh Nabhan in wakefulness coming out from the shrine with a smile and joyfulness on his face saying to her in a loud voice “My daughter, do not fear, your son is with us and he will come back to you”My mother said “I looked right and left and there were the women students and I was listening to the recorded lesson with them. Things went back to normal. I went back home happy and rested assured about my son”. Next day, my mother heard a knocking at the door, after dawn. She hurried to the door and there was my brother healed from his illness. He said “Mother, I have returned from my journey healed, thanks be to Allah”. She wept and thanked Allah while telling us the story and making us long for seeing our master”.

31. Haj Mamoud Rahiem Baghzy Sal _Kabaisy from Faluja, told us “When my son entered the operation theater, and you how fathers feel, I said: Oh, Allah I rely on You. My Lord You are the Heeler and health giver, and I Said to myself: “My master, Sheikh Mohamed Al-Nabhan, you said: I am for you and your children, and this my son, entered the operation theater, I want you to attend. When the operation was over, they got him out still under anesthesia, and he said: Papa, Sheikh Nabhan embraced me and said to me: you are the son of my son. your father has sent me to you. I want you to do like your father, and I am always with you”.

32. I was told by Eng. Khalid Yusef Al _Gadi Al;-Ani Al_ Husseini from Baghdad who said: “I was listening to a recorded lesson by our master, and I was surprised by expressions in the lesson and I got excited and raised my voice and said: May Allah be pleased with you, my master, and he stopped talking on the tape and said and so with you, and so with you.”. Also, something close to this happened to me once. I intended to listen to a recorded lesson by our master and I was not in ablution. Once I started to play the lesson, I was surprised by our master scolding me vigorously: are you not ashamed how come you listen to the lesson without ablution? I stood up and performed a perfect ablution and sat down to listen.

His lessons have a peculiar quality, if one of his followers had no answer to a question, he could play any of his lessons randomly and he would find the solution to his problem.

33. We were told by Eng. Abdul Kareem Ibn Mohamed Abdul Monem Al Galab Al- Husseini Al Halabi who said: “Our master visited one of my relatives in July 1973. He looked in the courtyard and found a single tree and asked what that tree was. They said they didn’t know but it just grew alone ten years before. It might be a fig. It carried small fruits at the time every year in July but it dropped them because of the high temperature. They did not grow big and they didn’t know its fruits throughout those years. He put his hand on the stem and said “by the name of Allah. then after that, the tree didn’t drop its fruits and started to grow. It grew bigger and the branches extended and covered the courtyard. The fruits appeared and produced sweet fig and honey dropped from it on whoever passed under it. The tree is still there although its stem is

hollow. Allah bestowed on me his mercy and I saw that tree and kissed where our master put his hand.

34. We were told, also by Eng. Abdul Kareem Ibn Mohamed Al_Galab who said: “Haj Mohamedd Lu Lu, one of my master’s friends since 1943 told me: my right palm became dry on the back sight and there were a fissures between the index finger and thump until the bones were seen. physician failed to cure me. I filled the fissures with melted yellow wax. I suffered from this every year in the summer. Our master saw my disease once while I was helping him in cleaning the rose basins in the courtyard of Keltawia Mosque before its renovation. He asked “What is this, Mohamed? Holding my hand and rubbing with his thump on the fissures. it healed after that and the disease disappeared.

35. We were told by brother, Emad Eldin Sawas, the vagricultural engineer at the public Corporation of Seeds proliferation in Aleppo. He said: “in Summer 2006, the water which came from the water public corporation stopped and as I was the head of the department of tissue culture and laboratories and glasshouses which are responsible for production of potato in Syria and the scheme needs water continuously all day long, I made intensive contacts with the public corporation telling them the necessity of pumping water to the facility, but we didn’t have the quantities of water the volume consistent with the requirements of our scheme. We had to buy water of water tankards and fill the underground tanks, and that was difficult and costly. I went to Keltawia and entered into Sheikh Nabhans shrine and complained in front of it and pleaded by him to Allah

to ease that grave concern. An inspiration came to me that I should go to the pond (the pond of our master in which he read Quran and people get healed with it). I filled a container and took it to those underground tanks of the scheme at midnight. Since that time up to now the water in the underground tanks have not decreased, although we draw much water. But it flooded and remained at the highest level up to now by the blessing of my plead by our master, Mohamed Al- Nabhan and the water I took from his pond.

36. We were told by Sheikh Ala Eldin Alaya, one of Sheikh Nahan's friends who said: "Our master used to honor us with his visit every Friday after the afternoon prayer. We were a group including Sheikh Hassan Farfuty, Haj Basheer Al Rifae, and Sheikh Mohamed Lutfy. One day we were with our master at the house of Haj Hassan Ibn Mohamed Ishag Ibn Omer, nicknamed Hassan Danial. Two Egyptian sheikhs, Abdulatif Shaban and Sheikh Mahmoud Guhary; were there too. They taught at Dar El Nahda for Sharia Sciences. Their stay had been over and they asked me to talk to our master to honor them with anything before they left. I approached him, kissed his hand and said: sir, they want an honor from you. Then, he said directly: "This is the Messenger of Allah". I turned and I saw the Messenger of Allah. I heard this from Hassan Danial in whose house the event took place and from Bashar Ahmed Nabhan, the our master's grandson and I heard also from Sheikh Ayub Ibn Mohamed Ibn Abdullah Al Fayad Al Kebaisi who present at that time. But, the version of Sheikh Ayub included the phrase (Stand up, all of you, this is the Messenger of Allah has come) and all of them stood up."

37. We were told by Dr. Osman Omer Mohamed Al Weisy, lecturer at Sharja University at present who said: “I asked Sheikh Ahmed Mouwad Imam of Othamnia Mosque in Aleppo about Shekh Nabhan who was younger than him by twenty years, and said: “He is senior to me but I was born before him. When I wanted to go to my house which near his house, it took me three quarters of an hour, but if intended to visit him it only took me a quarter of an hour. Once I entered and saw the Messenger of Allah, PBUH.

38. We were told by Sheikh Yahia Hamad Al _fayad AlKebaisy from Faluja, Iraq who said: “I heard of the mark on his shoulder and I wished if I could see it. One day, I saw it while he was performing his ablution and raised his sleeves on his arm as if he was telling me to look and see. It was in Rshadi golden Lira and I heard him saying: “Only few distinguished living people knew me. The dead knew me from the mark which is common between the Prophet, PBUH, and me”. We were told. Also by Sheikh Mohamed Mutlag Obeid Al Mohamadi, one of the scholars of Faluja who loved our master. He said: “I was with him in his house in Aleppo. I ate with him. When he finished eating he stood up to wash his hands and I wished to see the seal of piety on his noble hand. So he revealed it up to his upper arm and I saw the seal near the joint of the shoulder, a protruding piece of flesh with three hairs”.

39. I would to add some of my own observations since that I was honored to see Sheikh Nabhan on 25/7/1966 until I finished writing the book after thirty years from his departure.

a. It was summer and people to sleep on the roofs of the houses. I lay down and I had a feeling and prayed to Allah to let me see

Sheikh Nabhan in the dream. It was the first dream of its kind to see him in wakefulness flying half a meter high above the roof in a whole body of light and addressed me in the Iraqi dialect “I got your feeling”.

Next day, I told Sheikh Mohamed Al Fayad and told me not to tell anyone. On my next visit after I had been honored to meet him I asked him: “Sire, is that possible that one can see you in wakefulness?”

He asked: “Who?”

I said: my master, I saw you so and so and you told me so and so

He said: “True”.

b- I sat on his left side in his study in a special meeting. He took out of the desk drawer a piece of paper in the size of the palm and looked at it for a long time turning it over and over and there was nothing written on it. I said to myself “Woe to you, Hisham, when will you be a human being, No, you will not be, unless the Sheikh gives one or several slaps”.

Suddenly. Said: “He put down the piece of paper and “The Sheikh slaps? The sheikh slaps”. I kept silent.

He said: “Ask me”. I started to tell him my problem when his servant, Haj Mostafa Serugi asked for permission. The time was before noon. He said: “Some of the Bedouins have come asking for rain”. He said: “ Are they good people?”. He said: “I don’t know sire, if they are good or not good, but they want rain”.

I told him about a problem had been having for more than five years in Faluga. Our house was stoned every night

after the Esha prayer until the call for dawn prayer, and we thought it was an act of jinn. He said: “right”. Then he recited the words of Allah (And He feels no fatigue in guarding and preserving them) and repeated three times.

One hour later I went out and found the students carrying umbrellas as it was heavily raining. The sky was clear and there were no clouds in the sky before his servant came in to have permission. Oh, Allah, what a kind heart! It runs all these things without observance, and if someone asked him for something, it happens without moving his lips. Since that time, our house has not been stoned, thanks be to Allah.

- c. I accompanied him on a travel to Ariha sixty kilometers from Aleppo. That was one month and a half month before his death. We took Haj Hassan Danial’s car and in the company of Sheikh Alaa Eldin Alta, both are friends of the Sheikh. When we reached the Summer resort we climbed to a raised house surrounded with trees and plants. Both Sheikh Alaa and Haj Hassan left to bring food and I stayed with him in the reception room. He lay on his back, his head to east and feet to the west and relaxed. He inhaled from his nose and exhaled from his mouth. I sat down watching that strange planet in one of the dearest life chances. One hour passed, he stood up and performed ablution and rubbed all his head. Then, food came we had the breakfast and when we finished, I said: “Eight persons from the followers of Sheikh Nazim Al Asy were arrested by the security in Baghdad while they were answering an invitation by one of them.

He said: “For what reason?”. I said: “Because they are followers of Sheikh Nazim”. He said: “His followers or our followers?” I said “His followers”. He said: “I thought they are our followers, and what do you want?”. I said “Please, try to set them free because the security men tyrannous”. He smiled. That was at twelve o’clock in the afternoon on Thursday. I left after three days and got at Faluja on Monday and asked about the arrestees. They told me they were set free on last Thursday.

- d. I was subjected to an operation at Alusy hospital in Baghdad to remove a excess bone on the right knee. I was under half anesthesia that I counted the hammering of the surgeon eleven times until he managed to remove it. During those moments I saw Sheikh Nabhan sitting on a rug as if in Tashahud sitting lifting his hands praying for me and behind him Sheikh Mohamed Abdullah Al Fayad AlKibaisy standing half a step forward raising his arm as a sign of safety.
- e. When I was living in the grand mosque, I had a severe stomach ache and I took a car to the hospital nobody accompanying me. When I got there after I have been seen by the doctor they admitted me the recovery room and then Sheik Nabahn entered in a body of light accompanied by two of his devotees. I stayed about three hour and I recovered, thanks be to Allah. This incidence was after his death.
- f. On 28/10/ 1998, I had an accident of car run over in Faluja and I was about to be killed. I broke my left leg bone and my arm bone in addition to three fractions in the

shoulder and the sheikh accompanied me in the ambulance as a sad spirit. When I was admitted to The Mutansria Hospital in Baghdad, he visited me with more than seventy students from Dsar Nahdat for Sharia Sciences all of them sitting in the position oh Tashhud and their faces turned to the sheikh. But Sheikh Nabhan brought with him the niche of Mohamedi Presence in Faluja and stood at it. I was surprised by the wideness of the circle of his face which started narrowing the full moon circle. His beard was arm-length.

- g. Before I was discharged from the hospital, he entered from the door and went out through window in a form of body of light and some words in the meaning of reward and recompense for the accident.
- h. On 4/2/ 2004, I was subject to an assassination attempt in Faluja with thirty bullets. The time was nine ten to nine and after my return from the mosque to my house, my nephew, Mohamed Taghlab was driving the car and we were still at the door of the house when a car came quickly in front of us two men in it besides the driver. They fired at me and I was taken to hospital and after a surgery, I went back home. My pelvis bone was cracked above my right thigh. After two or three days, I am not sure, I wanted to have Pepsi Cola and Sheikh Nabhan came with a container of white glass containing water. He was carrying in both hands and he gave to me. I have never drunk sweeter than that in my life.

What I mentioned here is just the tip of iceberg.

Warning to Deniers:

I followed up by myself eighteen cases of person who denied Sheikh Nabhan in Iraq and they were all of the same opinion and no one was clear of disgrace, burning of his house or killing of his son. I know them all by names and places, but we cover and we do not expose, though our master had said about himself “I am a pure mercy and I ask my Lord not harm anyone who harms me and forgive him Almighty Who gave His Awlia victories and terms of reference not perceivable by the deniers loves His Devotees and avenge them. our evidence is what was stated in the Holy Hadith “I will declare war against him who shows hostility to a pious worshipper of Mine”⁽¹⁾.

⁽¹⁾ Authenticated by Al-Bukhari: (5/2384), No.: (6137).

Chapter Five
His Incantations

Incantation is one of the ways with which he treats patients. He orders some of them to give charity as the Prophet says: “Treat your patients with charity⁽¹⁾. Some of them are referred by him to the doctors and others he prays for them, write a piece of paper for them or read pn water for them.

The most famous incantations reading surat Ekhlās, Muawazateen and Fatiha (Purity, Daybreak and Opening), and he may replace them by verses: in the Name of Allah, the Most Gracious, the Most Merciful: “Had we sent down this Quran on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. Such are the parables which we put forward to mankind that they may reflect. He is Allah, beside whom none has the right to be worshipped but He the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allah beside whom none has the right to be worshipped but He, the King the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah High is He above all that they associate as partners with Him. He is Allah, the Creator the Inventor of all things the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise” (Hashr 21-24). After these verses, he may recite the verses of the healing:

1. “Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the

⁽¹⁾ Al Mugam Al- Kabber- Tabrani (10/128) No. (10196)

breasts of a believing people. And remove the anger of their hearts”toubah 14-15.

2. “O mankind, there has come to you a good advice from your Lord a healing for which in your breasts- a guidance and a mercy. (Yunis 57).
3. “Who has created me, and it is He Who guides me. And it is He Who feeds me and gives me to drink. And when I am ill, it is He Who cures me “(Ash Suara 78-80).
4. “Say it is for those who believe, a guide and a healing” (Fusilat 44).
5. “There comes forth from their bellies a drink of varying color wherein is healing for them. Verily, in this is indeed a sign for people who think”(A;-nahl 69).
6. “And we send down from Quran that which is a healing and mercy to those who believe “Isra 82.)

Peace be upon the Prophet Mohamed, ythe medicine of the hearts and their, the health of the bodies and the healing of them and the light of the eyes and upon his family and companions. I pray to Almighty, the Lord of the great Throne to cure you (three times)
Secondly: Oh, Merciful (21 times) for the one who has a headache.
Thirdly: Writing the (Opening) Surat in disjoined letters without dots,

- A woman with the four limbs paralyzed was brought to him. She stayed one hour and her brother knocked at the door. Sheikh Nabhan orders her to go and open. She walked on her feet and was cured.
- We were told by Sheikh Maher Ibn Mahmoud Mahawish Al Kibaisi who said: “our master Nabhan visited us at the house we live in at Zabadani of Damascus and I had a

brother who suffered from scourge for twelve years and he fell scourged at that time. My father told Sheikh Nabhan about the case of my brother. He blamed him because he had not told him before. While he is in scourge, he performed the Azan (call for prayer) in his right ear and performed Egama (initiation of prayer) in his left ear and spat in his mouth. He immediately recovered his health.

- I wondered what happened to Moamed Ibn Salem Al Kibaiasi, a student at Ahemedia Sharia School at Khaldian in Anbar in Iraq. He was absent for four days from the school. He was plagued with a wart in his face and hands and he came back healed. I asked him where he was. He said “With our master, in Aleppo”. I asked “Where is the wart on your face and your hands?” . He said disappeared, thanks be to Allah”. I said: “tell me”. He said: “I complained from that to Sheikh Nabhan and he said “Can you tolerate it? Haj Mahmoud answered before I answered and said: “No, sir, he cannot tolerate”. He read Quran on it and breathed on it and I was healed, thanks to Allah.
- Kahtan Abdul Aziz Al Dragi⁽¹⁾ wrote to us and told us: “I was plagued with disorder when reciting Quran and in prayer and other things for nearly eight years. When I visited our master in Aleppo I told him and he said: “Imagine that I am in front of you”. Before he finished his words, the disorder disappeared as if it had not existed.

⁽¹⁾ Haj Abu Mohamed Kahtan Abdul Aziz Abdul Mageed Thwaini Al Dragi: born in 1945, retired teacher. He met Sheikh Nabhan on his first visit to Iraq in 1962 and he and his father are friends of Sheikh Nabhan.

- We were told by Sheikh Mohamed Mutlag Obeid Al-Mohamedi who said: “I heard our master saying about the water he reads on: “if people have known the secret!”.

It remains to say that he used to make incantation for free for the sake of Allah and he did not like those who give incantations, sit with women and charge them for incantation. He said; “I don’t like people of talisman”.

He said: “Yesterday, they asked me “And We send down from Quran that which is a healing and mercy to those who believe “Isra 82.). I told them: “The main condition is that they believe and take from that who is chaste and good. The chaste and good places the verses themselves to remain as they are, no less advantage. But, the other stained them. He carried a jewel but his are dirty and he stained the jewel. There are sheikhs who read for women while his mind is on “today I received twenty banknotes, thirty banknotes”. If the patient is keeled with this sheikh, it will be an impulse for him. The one who says: In the Name of Allah, the Most Gracious, the Most Merciful, should not have in his heart except the Most Gracious and the Most Merciful. He heals by leave of Allah. He healed by his good self. The Quran is a heal but the main condition is that he does get stained, because if he is stained, there will be no heal.

Chapter Six

Some Songs, Hymns and Lamentation said on Him (MABPWH).

The Poem by Ustaz Wasif Baghi Al Halabi

*Make haste, ye who are visiting Al Shahba'a,
And direct your steps to his Honour, Master Al Nabhan.
Make a turning into the interior of the Green Dome,
The Mother of the Protectorates, and enter upon the Sultan.
Happiness is your lot if you passed that Guard, and faced the Dignified
Singular:
The good omens are yours if you attained the yards whose tenant has
won the Consent:
Sun of the Sharia'a and the Truth who has brought in the Shining
Proof and the Evidence.
He has revived Sharia'a following Taha, the Select, through crowned
percepts and the Quran.
His inheritance from the Prophet Mohammed was the enlightenment,
and he has no equal amongst his peers.
He is the Ka'aba for those in the know, a beacon to those who arrived,
and a materialization of beneficence.
O master, who prevailed over his his contemporary presence of the age
through knowledge, good taste and gratitude:
At your doors we have unloaded our mounts, beseeching the sincere
bosom of the All Merciful.*

**The Poems by Ustaz Sheikh / Hassaan Farfuti Al Halabi (may Allah
have mercy upon him)**

*The breezes of your kindness have woven tunes that pervade the minds
and arouse the drowsy;
They pluck the strings of hearts, reiterating the fragrance of the song of
eternity, and guide the misled.*

Arising, they put out their call to Allah, who has initiated existence and brought man about.

O, full moon whose shine puts upon the worlds a light that evokes passion and conscience:

Breathing your love has watered wonderers,

Out of your downpours, and what sympathy have they gulped down!

Waters of the skies have irrigated barren lands and the waters of your enlightenment have grown a faith.

O master Al Nabhan, mid-day sun; O crown of the enlightened who came to us!

Of your glory I seek and beseech, and in the glow of your countenance I am asking an excess of purity,

On the day of Judgment before our Master, and our Beloved, and our Sire

When man's property and deeds do not count if not for beneficence;

When the Messengers are at the door of Ahmed, submissive, Seeking his favour and benevolence:

His grand generosity would flow upon the universes with an interceding that gives the heavens tenderness.

To His Bosom He shall hold His favoured Namesake, Al Nabhan

As a favour from the Grand Master, that who gives, and blesses our Initiator.

He also wrote:

Of your provisions for the hereafter I have gulped long and deep

Till my longing was satiated and it yearned for our meet.

Long have I kept sleepless nights awaiting his glow, whilst my heart followed its whims and went astray:

Since the sun of the loved-one has shined and stayed, the minds were dazzled and the limbs fettered,

*On his soul shone the magic of Allah, which was the licit magic.
At the quarters of Master Al Nabhan thou shall take refuge, if you are
seeking a reunion or the love of beauty.
His times are those dignified with piety and high morals; his door
leading to the Messenger,
To the Sole Master who has enlivened hearts and guided the wayward.
Gallant, generous, quick with his favours, and who would not repeat
the syllable NO if not for the Call for Witnessing in his prayer
(Tashaahud):
My pride is consummated with being related to his magnanimity;
And with his I await the prize from my Creator:
Come with your perfume and anoint the feet that followed the steps of
the Messenger to perfection.*

The Poem by Mohamed Amin Al Tarmathi Al Halabi

*Into immortality he delved, negating the mortal;
Master Al Nabhan, a full moon in bloom.
An affliction went into religion's heart,
O Lord, who would stand for Religion and Faith?
Lights glaze us from the spill of his logic,
And we are overflowing with the sweet drink of companionship,
He elevates souls with his presence with uplift to their Maker;
Then all barriers and blemishes disappear.
Our exaltation takes us in a trance to the Godly vicinity;
We keep sipping of the nectar till the call of the Muazin is heard.
Wouldn't you look at the Minaret? Over him it is all in blackness.
Earlier it used to shine and coquet, as a bride in her glamorous make-
up.*

The saddened Mosque is not itself, sobbing and lamenting the souls of the Brave.

No wonder gloominess sweeps over it: premises celebrate their inhabitants.

If his body was lodged below ground-level, his good deeds are spilt all over the place.

Hails to the earth that contain him, its aromas precede those of musk and basil.

What would I recite in his praise, friend? The holy ones belong to the beneficent.

If I carry on with his praises, my ink should dry or my tongue would tire out!

Having chosen him Our God, kindly furnish us with patience and solace.

For our calamity is enormous at losing our mentor, the bard of divine knowledge.

At all times and ages, may he enjoy Allah's acceptance and compassion.

The Poem by Sheikh/ Dhiaa Uldin Al Sabuni (may Allah have mercy upon him)

Life is sweetened by the company of the good ones;

And made merry despite successive chagrins.

Their companionship is balm to pained souls and hearts and minds.

Blessed be those of sound spirits that shine as the sun in broad daylight.

of people: some always send you scented smells from their being;

Others emit fiery breaths.

So keep company of the gentle to attain their virtues; and beware the evil ones.

In companionships experience can show you thorns and roses:

Spring of our life lies in siding with the upright and the righteous, to allow us enjoy a blooming orchard.

The happiness of the soul is with someone who shows you the true path.

Whose qualities are pure as honey, whose morals are blooming as roses?

His attributes are as shining as flowers, as generous as the sea, or a drizzling cloud.

In daring a lion, a rainfall in abundance, a revolving planet.

As moons light up the darkness for the misled or the wayfarer,

Mohammad would lighten up the psyches beyond such moons.

If, to each their creed and beacon, Mohammad Al Nabhan is the best beacon:

The land is fertile wherever he went, irrigated by the best of distinguished rains.

All who see your gait revere it, and all join in your nightly walks.

Stay adorned with the crown of the Halal, maintaining the creed of the All Mighty;

With souls yearning for you, in their best wishes, wandering behind in love and in adoration.

Wherever you look, charisma adorns you;

What a light of solemnity and of deportment!

O, renowned Sheikh, may you get the patronage of the Selected One; and the greetings of the illumination:

My stanzas are adrift in your lovingness!

A Poem by Sheikh / Yahia Al Fakhuri (may Allah have mercy upon him)

A full moon that shines over Aleppo only proves that Mohammad Nabhan has the entire glare:

He has transcended with morals like no other man's.

He ensnared minds with a wisdom that abides by the soft-spoken good-natured divine.

Demurely he keeps his gaze, and others are demure of his dignity; his smile is readily extended to one and all.

With firmness, pluck, and daring he attained the highest stature that can be cherished:

He is the Imam of the loftiest aims, who is acknowledged and adored by all.

O, what sublime excellence that has shown the path to the divine.

The virtues are strewn in his instructions as cast pearls or as corals.

Banquets are extended to devotees, to which all are invited, from near and afar.

His return from Hajj achieved the highest welcome, even from the birds on the trees.

Your absence was like nightfall; kin and country lost their life-joy.

Till tidings came of your imminent arrival;

The good news arrived, Up With You the Nabhanis:

To welcome the grace and benevolence: Glory is to the One who sent him to inform humans and genies.

To receive the lights of his upcoming contained in the flood of his grace.

God has two illuminations: that of His and that of His Chosen One: allied as One.

*May Allah keep him for his Nation, a Moon of lofty and super shine?
Around him the righteous gang seeks to fulfill the blessings of the
Mentor: in mores and in thanks.*

*The Poem by Sheikh / Hamid Al Mulla Huwaish, recited in welcoming
his arrival upon his first trip to Iraq, being hosted at the residence of
Hajji / Mohammad Abdalla Al Fayyadh, (may Allah have mercy upon
him) on the 5th. of Thu Al Qaida, 1381 Hijri, 8/4/1963 G.*

*From Aleppo came enlightenment to our hearts;
We said: Welcome to the teachings of the Learned.
Advance Nabhan, the guided need the path to the Lord:
They need the light to their selves, to take them to veracity and love.
You are of the Ones-in-the-Know: We only seek proximity.
Bring forth the teaching of your Lord; fear not the impostor whom we
shall chase away.
Your knowledge brought straight and plain, unequivocally, without a
doubt.
Your clairvoyance would uncover all matters, on earth, even in the
skies and the clouds.
If the times are hard upon us, your glitter would remove the mishaps
and the hardships.
No tyrant can afford to harm us, with you safeguarding the wary
battalions.
It is you who protects the devotees from harm, not caring for the wicked
plans of the mighty.
In your compassion for the needy, keep me close O' Nabhan, for that is
my heart's desire.*

All hearts have locks, and I reckon you have acquired the knowledge of unlocking the unknown.

You are my munitions, do not cast me out; do not let me be misguided; you are the guidance to the Arabs.

Next is a Poem by Ustaz / Yousif Al Duri, recited in his welcome upon his second trip to Iraq in the big gathering at the grand mosque of Al Ramadi, and then re-read at the residence of Hajji / Fadil Abul Kheir (may Allah have mercy upon him)

*The planets and the universes are all smiles;
The humans charmed and the mood is ravished;
Souls are intoxicated with dear wishes, drowned in an ecstasy of faith;
Roses careen in their boughs; the horizons overjoyed; and the worlds are festive.*

Perfume tantalizes the whereabouts, the light glares and youth is enthralled.

What! How! And why did life get to be so adorned? The good times settled in and the pains all gone?

What came on? Why are all the delegates here?

Then I knew it was you, Master Al Nabhan: that you came, all- loving, to Iraq;

With great longing: the loving, broken hearts are blessed with a Joy that only their Maker can fathom.

Master; Desideratum; My Goal: the heart is the habitat for you, your domicile.

In our souls, in the apple of our hearts, and in our eyes you shall be most welcome.

Master; Sheikh: Light; may you live and The Beneficent look after you.

You, with whom we take refuge; by God! You are the knowledgeable Al Nabhan!

Cream of all people; furnish people with your kindness,

In this age, and May you be protected by the All Giver!

Easy, master, as am enamoured, eyes blood shod and am consumed with grief.

Allow us a spring of your tenderness; an overflow with which to cheer up the galaxies.

Nabhan! O' Nabhan! May our God protect you with the Chosen Selected One!

And with his Prestige may He keep you always safely engulfed in His blessings and acceptance.

A Poem In The Presence of Al Nabhan, by the Author

The wise ones have wondered about you;

And of the daily-smile that shone in your eyes.

People of Allah from east and west have sought refuge in these quarters, O' living quarter!

Intoxicated with your passion they have circumscribed and circled your quarters.

If the worlds are aware of your truth they would have flown and circled those quarters:

To this haven, day and night, they would have flocked, in pursuit of you intimacy.

Young and old have sang the praises of Shahba'a (Aleppo), following the call for prayer.

Repeating that it was because of you, master Al Nabhan, and one and all confirmed the fact.

*That you have inherited Mohammed, Taha the Chosen One, and that
all meanings stand out when you are recalled.
A behavior to be followed by all the bards;
And your path is to be taken by all individuals.
The writings in the worlds are of your inks;
And the source of generosity is at your command.
Points of vantage bear your stamp;
“Nabhah the Minaret” written upon its wrists.
All virtues are signified in you, and you magnify manliness and
magnanimity.
Sultans solemnly look up to you; and your proximity is sought by the
seniors.
Knowledge of self spring from your bosom;
And the confluence of the seven seas is with you.
All issues are subject to your judgment, when the bards are at a loss
with them.
Mention of Goodness is connected to the sheikh of the heavenly
renown.
Domes of the skies sing your praises, and the planets shine with your
lights.
The horizons reflect your image, and the sun has borrowed your shine.
These habitats hail thee, when asked: “who revived religion?”
Holy man, hearts long to Aleppo, tired of their strife;
And to you they do, as suckling long for the breast.
We won’t cherish, and would not come to Shahba’a if not for you.
You are like our Ka’aba, and our eyes would be disgraced to look
elsewhere.
Your complacency is our satisfaction, and all our ages would come to
be Hajj and U’mras.*

He who loves you begets the love of all; your devotees are saved from fires.

And if the heavens and earth would not contain a man and the wilderness casts him away: taking refuge in your abundance he shall be rescued.

Our honest and reliable master, you were kind and compassionate with us all.

You were benign and righteous to one and all, and your gates would not send us back with apologies.

You have welcomed all the needy, mending the bone of the broken.

In dire straits we landed at your thresholds, in stress.

We wish to Allah to raise the veils from our sights to see that visage, with good tidings to all those present:

O' master Nabhan, stay and be our munitions, and every dignity shall be of Al Nabhan.

The Musk Seal - The Perfumed Finale (by the author)

Let the tears down; do not hinder their falling, for the antimony of longing burns their sockets:

For whom shall the soul keep them if grief is shattering the ribs?

Boats of love are in a tempestuous sea, blown by the winds of longings, and Al Shahba'a is calling:

It is on my mind, the one that has bewitched us, pulling our vessel to its harbours.

If the strings of the bond of loyalty get frayed, the bucket of longing shall mend them with a flood of tears.

Anxious was I, all my life-long, to set my sails in its quays; with soul turbulent, whispering to it in all of her beats.

Glittering, nesting her singing birds in my innards.

With me, from early on, was the apple of her covenant, and, if my youth should go, my heart should croon for it.

Mohammed, Ahmed, Al Nabhan, are the names in Shahba'a; how sweet are these names!

Al Shaba'a recalls all his stands, even those that lions evaded.

Bequests of inheritance, diligence, and enlightenment, together with Allah's orchards in its grandest nights:

Losing one of those nights was like losing a favoured son, and a mamma cannot sleep upon losing her dearest.

And if present the whole world would watch, even if it showed a glimpse of her presence.

Well-appreciated and unreachable, wherever it was called, it responds with ready alms to all who ask for them.

It is well-known, transcendent above the horizons, and her mirror reflects the Best in All Creation.

So many holy ones grew in the musk of her earth, with you the best of musk are for your breed.

You shall not be misjudged in a world full of love for the Protector as the Creator is her Keeper.

No injustice should be done to a follower who beseeches it all night long.

O' Kindly send me back to its lovingness, and repeat the call for its initiator!

Call the Shahba'a; do not bear with injustice if your soul seeks consolation.

Her quarters still maintain their shine; and her callers are never disappointed.

With fairness in her deeds and sayings, as if fresh from her Maker:

The psyches are uplifted as her days are her witness, and the nights are all Leylat El Gadr.

O', take me back to the nearness of her passion, and let the heavy heart whisper in her ears again.

The caravan is thirsty for her waters, and who would be better for that except her shepherd.

And who but Al Nabhan to take care of the deer that has lost its twin?

If evil start to call; or if some want to rekindle dying fires; or if a wrong-doer wants to smash out the roses of Al Shahba'a,

Then the shepherd would, like thundering clouds, dash in to quench the fire and bend the assailant's arrows.

And the edifice of knowledge, a refinery of pure gold, is one of his accomplishments:

Happy is the land that reared such gems, and happy is the worshipper that seeks its offerings.

How could I turn away from such elegance, and what would beget delight for my sore soul except for its sights.

My heart wanders at its doors at dawn, and my soul hovers everywhere till I get to it.

Of the world, I am in love with its scenery; and the truth of myself lies in its parts.

O', send me back to the intimacy of her passion, and keep out the unbecoming strangers.

To be counted a slave there would bear for you all the wealth, glory, and pride you might ever seek.

When in pain, submerge in Shahba'a, to be lifted.

Happy were the days we passionately spent there, attaining every wish we could hope for.

I blame my eyes if they go dry whilst he is taking care of the watering,

*O', send me back to the intimacy or her passion, no one but her to
comfort a bereaved mother,
And call out: O master Al Nabhan, my hope, soul of my soul, and apple
of my eye:
If you are gone from this world you are never absent:
Eternity is yours, master of masters.
We hope we shall meet on the Day of Judgment, when throats of people
are choked;
With Mohammed's Enlightening, may they, with Allah's blessings,
maintain their passage.
It is our duty to worship Al Shahba'a, and kiss the earth that you did
tread on.*

In order for grief not to break the hearts of those who have missed rationing from his sheath, and the opportunity may not escape those who have missed his presence after he had gone, there is still chance for those with truthful souls and good intentions to receive in spirit and honest approach the replenishments of his givings and the sparkles of his sprituality.

Several amongst us have not seen him, but; Allah in His Grace has blessed them with his generosity, and they are being endowed by him, in wakefulness and through word of mouth, and; verifying his own words, "*May Allah be Pleased with him*" that "the Sheikh who is hid from his followers by a handful of dust is no Sheikh"¹

¹ Refer to the research by Sheikh Adeeb Gassam, "A Dialogue with all People".

Section Seven

Sermon in Seeing the Prophet in Wakefulness

Preface

Thanks be to Allah, Lord of Alamin and Peace be upon the Prophet Mohamed, his family and companions

Seeing the Prophet does need bigotry to prove it or deny it. It is however a paranormal issue that is not governed rules, law or the will of mankind. If it happened to a person it is a gift from Allah that He gives some of His pious slaves, exactly like the miracles of the prophets and wonders of pious men that can be understood by some and not perceived by others. There is nothing in both cases as there was no binding provision. This is a matter of taste in which the sight is influenced by several psychological, mental and intellectual effects. Thus, handling and discussing it does not need a jihad battle, but should be a quiet dialog based on sharing views and dimensions of meditation and the method of the violent maneuver that is based on winning victory over the opponent, proving his mistake, wrong opinion and shortage of argument.

I have presented the study in three chapters and conclusion:

- chapter 1, Dialog in the Age of Scientific Progress.
- Chapter 2: Opinions of Scholars and Pious me on this holy vision.

The way of occurrence of this vision and questions pertinent to it.

- Conclusion

Chapter one

Dialog in the Age of Scientific Progress

If seeing the Prophet (PBUH) in wakefulness was bewildering in any age of Islam, or if one was hesitant in understanding it or had reservations in accepting its correctness, it should not be so for the people of the present age who keep pace with this sweeping scientific progress on their minds and eyes minute after minute, and not month after month or year after year. Then, it is incredible to say that Allah cannot do what He enabled His slaves to do. It is incredible to say that the slaves and worshippers are able to do what their Creator and the Creator of the ability in their minds cannot do.

The most significant inventions which make seeing the Prophet possible is the set of TELE: that is the T.V. telephone, telescope and telex – to the end of the list which we cannot predict where it is going nor our minds can imagine had it not been experienced and being an actual occurrence.

In order to understand this topic we are discussing, we must look carefully to the following things:

- A man speaking on the moon, New York or Moscow and all people see him at the same time while sitting in their houses. How did the parts of his image crumble and combined once again and got into this wooden box in front of me? It displays the man with all his gestures, pauses, face features and number of breaths with everything happening in the world. As if you are present everywhere on every land and, watching every place and existing in every country at the same time. If the created mankind could do that by means of devices and machines, what the Creator Who says to a thing be and it be can do without a device or machine? Is what is easy for the creature difficult for the Creator and transmit the image of the Prophet to whom He wishes from his slaves

without a device or electricity? Or seeing the Prophet is a strange sign of Allah?

- Recording, photographing and video devices keep hundreds of thousands of films of hundreds of people who died and show them from time to time, moving and speaking although we know they are actually dead. No one who has mind in his head would say this matter is contradictory between being alive on this film and dead in reality. Reconciling between this and that is reasonable and realistic. Is it difficult for Allah to reconcile between the death of the Prophet and the truth that his image is still there without a device or electricity, but with the ability of the All-Able of everything?. If a device and electricity must be there, what is the difference between the Creator and creature? Or is it strange to see the Prophet in wakefulness?
- A voice and video telephone became common in the world Once you pick the receiver up and the required number rings and the person on the other ends picks the receiver up, you see his picture and hear his voice wherever he will be. A man in the far east and another in the far west see each other through a small device, if you open it and look what it contains, you will find wonders from its power in spite of its small size. This is a work of a creature, why do you deny the work of Allah to show you the image of the Prophet (PBUH) and make you hear his voice whether by means or with no means? Do you think seeing the Prophet (PBUH) is very strange?
- One of the research on the go now in the world which has reached an advanced stage is assembling voice and video from the air, as both of them do not cease to exist. Voices of many historical characters were assembled from their voice atoms dispersed in

the air. So, in a very short time, science will be able to assemble the picture of any person from the past and you will hear his voice as it was when he was living. This is a work of the creature, why do you deny the work of the Creator or you think seeing the Prophet (PBUH) is an unbelievable thing?

Had the Muslims pondered on the meaning of the words of Almighty “Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our signs?”(kahf 9), they would have understood the indication which Almighty included in this verse. He says to His Messenger (PBUH) and to the people: do you wonder the affair of the people of the Cave? Did their situation terrify you? Are you astonished that we made the sleep three hundred years and woke them up? Do you think that is a wonder among Our signs? If you think about it you will find it less than Our signs. We created Adam without father and mother. We said: Be – and it was. We created Jesus with no father ; We said: Be- and he was. We created Yahia (John) for Zachariah who reached the extreme old age fro his old barren wife. We restored Jacob’s family to him and the like thereof along with them as a mercy from Ourselves. We restored Ozair to the life after we had made dead for one hundred years and restored his donkey before his eyes to see after it had been too for one hundred years and We kept his food and drink unchanged all this time. What is the sign of the people of the Cave compared to these signs of ours? Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among our signs?”

We say: Do you think seeing the Messenger of Allah in wakefulness was a wonder among the signs of Allah?

Allah enabled His infidel slaves to transmit the images of alive and dead across millions of miles and between heavens and earth. Inhabitants of the earth saw Armstrong on the moon, through the screen of his space ship. He complained from a severe headache on the moon and the missiles launching station transmitted the treatment through the air and he was cured.

If Allah enabled His infidel slaves all these and we do not know what more He will enable them to do, why do you deny a Muslim slave who is so devoted that he was close to Allah and Allah was close to him and transmitted the image of the Prophet which science proved that the particles of the image and the voice are present in the air and that science and its contemporary means and machines have methods of their re-assembly.

- Science today reveals the signs of Allah in the spheres and in the selves of people until it becomes clear it is the truth. Science did not create the image it assembled from the air but discovered a sign of Allah actually existing and a power of His powers related to His kingdom and sovereignty. It is now known that light has a great role in all steps of the scientific progress, because science discovered the great huge capacity of light beginning from X-rays and laser and ending with light bands that can be a store of millions of books like storing in films. If you need any information from a book, you have only to operate a small device that will flash quickly for a moment and give you information in a glance. Science, in this case, has discovered an ability of Allah and a method of running this universe by Him. The power of energy has been existing before scientifically discovered in this age. That means science discovers facts and does not originate them.

So, why don't they say seeing the Prophet in wakefulness is within this scope and follow this method of ability before the machine did its work which is known today such as recording images, movements and persons and keep the images of dead people and display them after hundreds of years from their death. What people are able to do with machine, Allah is able to do without machine.

Allah has created mankind with machine as He created us, and created mankind without machine as He created Adam, and created mankind with half machine as He created Jesus, and so on. Also, Allah responded to prayers of pious people who were not prophets or messengers and gave them paranormals without machine what mankind cannot do even with machine.

Ibn Taimia related⁽¹⁾ with authority and said: "The pious people of Allah are those who follow the example of Prophet Mohamed (PBUH) and do what he commanded and leave what he ordered to leave. They obey him in what he asked them to follow and he supports them with his angles and a spirit from him and he lend to their hearts from his lights and they will have the wonders that Allah bestow on the pious⁽¹⁾. Wonders of pious men evidenced because they fooled the Messenger of Allah (PBUH). In fact, it is part of the Prophet's miracles, such as the splitting of the moon⁽²⁾ and the gravels glorifying Allah in his palm⁽³⁾ and the tree coming over to him⁽⁴⁾ and longing of the trunk to him⁽⁵⁾ and his description of

⁽¹⁾ He is Ahmed Abdul Halim Abdul Salam Ibn Taimia Al Dimasgy, of Hanblite doctrine> born in Harran and moved with his father to Damascus and grew up genius and became famous. He was imprisoned in Egypt twice because of his fetwa (Religious opinion). He died at Galat Dimashg in detention. He was eloquent. He wrote Al Seyasa Al _Sharia and Minhaj Al Sunna. See: Al Elam by Alzarkaly (1/140) Bidaya Wa Nihaya (14/135)

⁽¹⁾ See Fatawi RI Kubra – Ibn Taimia (11/274-282)

⁽²⁾ Buhari in his book, Al Managib, chapter: idolaters asking the prophet to show them a sign (7/444)

⁽³⁾ Al Bayhagi in Signs of Prophecy (6/64-65)

⁽⁴⁾ Tirmizy in the book of Managib, chapter: Prophecy proof (5/594) this is a good, strange and correct Hadith

Jerusalem on the night of Ascent and telling of what was and what will be⁽⁶⁾, his coming with the great scripture, increasing food and drink in many times, as he satisfied the soldiers at Al-Khandak Battle from one food cooking pot and the food didn't get short in the famous Hadith⁽⁷⁾ Um Salam⁽⁸⁾. In the year of Tabuk he filled the utensils of the soldiers from little food and it did not diminish, although they were thirty thousand soldiers⁽⁹⁾. Water sprang between his fingers many times until all the who were with him drank⁽¹⁰⁾ at Hdaybia Battle and they were about fourteen hundred or fifteen hundred⁽¹¹⁾. He restored for Gutada⁽¹²⁾ his eye when it dropped on his cheek and it became the best of his two eyes⁽¹³⁾. When the prophet sent a company to kill Kab Ibn Al Ashraf, Al Harith Ibn Aws Ibn Maaz fell down and broke his leg and the Prophet rubbed it and it healed⁽¹⁴⁾. He fed from roasted meat about one hundred and thirty men. He took a piece and did finish the roasted meat⁽¹⁵⁾, and Abdullah Ibn Jabir's debt to the Jew which was thirty wasag (a unit of measurement). The Jew wanted to take all the dates against his debt and he did not accept. He consulted the Prophet and he ordered him to give him. He

⁽⁵⁾ Bukhary in his correct hadith In the book of Managib, chapter: signs of prophecy (7/414-415)

⁽⁶⁾ Sahih Muslim (4/2217)

⁽⁷⁾ Om Salama is Hind daughter of Abi Omeya Ibn Al- Mughira Ibn Abdullah from Makhzoom. She embraced Islam early and one of the first immigrants. she was married to the Prophet (PBUH) on the fourth of Hira, after her husband, Abu Salma had died. She was known by rational mind and right opinion. She related about the Prophet (PBUH), Abi Salma and Fatima Al-Zahra a number of Hdths. See: Al Esaba vfi Tamieez Al-Sahab (80/150)

⁽⁸⁾ Bukhari in His Sahih in the Book of Maghazi, chapter: Khandak Battle, or Ahzab (8/398-402)

⁽⁹⁾ Muslim, Al Fadael, chapter: the Prophet's Miracles (7/60)

⁽¹⁰⁾ Sahih Al-Bukhari

⁽¹¹⁾ Muslim ((3/1484)

⁽¹²⁾ Gutada Ibn Al Numan Ibn Zeid Ibn Amer Ibn Yakhlou Ibn Zufr, his mother is Onaisa Bint Gais Ibn Amr Ibn Obaid Ibn Malik Ibn Amr Ibn Ghunim Ibn Oday Ibn Al Naggar from Khazrag.: " Gutada was nicknamed Aba Omer" said Mohamed Ibn Omer. But, Anbdullah Ibn Mohamed Ibn Omara Al Ansari said: " his nickname was Abu Adulla". Gutada had a son, Abdulla and a daughter, Om Amr. Their mother was Hind Bint Aws Ibn Khazma. See Al- Tabagat Al Kubra

⁽¹³⁾ Related by Abu Yali in his Trace (3/120)

⁽¹⁴⁾ See: Fath Albari ti shjarh sahih albukhari (8/342) No. (343)

⁽¹⁵⁾ Bukhari in his book: in the book of Al-Hiba, chapter: acceptance of present from idolaters: (1/159) No. (160) and authenticated, also, by Muslim: in his sahih in the book of Drinks< chapter: honoring the guest and and preference of self-denial (6/129) NO. (130)

gave him his thirty wasags and there was surplus of seventeen wasags⁽¹⁾, and many other similar things which amounted to about one thousand miracles. “Wonders of the Companions and successors of the Companions and all pious men are numerous”. Says Ibn Taimia.

Examples are: Osaid Ibn Hadeer was reading the verse of kahf (the Cave) and something like a canopy with⁽²⁾ things like candles descended from the heaven. They were angles and they descended because of his reading. Angles used to greet Amran Ibn Haseen⁽³⁾. Sulaiman And Abul Dardaa were eating out from a plate and the plate praised Allah or the contents praised⁽⁴⁾. Abbad Ibn Bishr and Osaid Ibn Hudair went out from the Messenger of Allah in a dark night and a light like a whip lit for them and when they separated the light separated with them.⁽⁵⁾ We say: Do think seeing the prophet in wakefulness is a wonder among the signs of Allah? Ibn Taimia adds: “and the Story of Siddig in Sahihain when he went with three guests to his house and when while they were eating food was increasing and became more than it was when they started to eat. He told the Messenger of Allah and many people came over and ate until they were satiated ⁽⁶⁾. And Khubaib Ibn Odayw was taken prisoner by the enemy in Makka and he ate grapes and they were no grapes in Makka⁽⁷⁾. And Amer Ibn Fuhaira when killed in action they looked for his body and

⁽¹⁾ Bukhari in his Sahih, the book of Managib, chapter: Signs of Prophecy, (7/404) No. (405)

⁽²⁾ Osaid Ibn Hudair Ibn Samak Ibn Ateek Abu Yahia AlAws, a Companion who noble before Islam and after Islam. He was from Madina and one of the wise men among the Arabs and distinguished character. He related about the Prophet and Abu Saeed Al Khudri related from him as did Anas, Abu Laila Al Ansari, Kaab Ibn Malik and others > He witnessed The the second Agaba with the seventy Ansars and he was one of the twelve captains. He witnessed Ohud and was inflicted by seven wounds. He stood firm with the Messenger of Allah when people left > He witnessed Al- Khandak and all battles. It was related in the Hadith (what a good man Osaid Ibn Al Hadeer is) He related eighteen Hadith > See: the Lion of the Forest (21/113), the hadith was authenticated by Muslim in his Sahih in the book of mosques and places of prayer, chapter: descent of peace for reading Quran (2/194)

⁽³⁾ Tazkrat Al Huffaz (1/29)

⁽⁴⁾ Authenticated by Abu Naeim in Hilia (1/224)

⁽⁵⁾ Bukhari in his Sahih in the book of Virtues, chapter, the virtue of Osaid Ibn Hudair and Abbad Ibn Bishr: (8/125)

⁽⁶⁾ Sahih of Bukhari (3/27) NO (28)

⁽⁷⁾ Mentioned by Ibn Sad in Tabagat: (8/301) No. (302)

did not find it. Amer Ibn Tufail saw the body being ascended by the angles as Orwa said they saw angles ascending him⁽⁸⁾.

Om Ayman wanted to migrated and there was no supply of food or water with her, she was about to die from thirst. She was fating and when it the time to break fast, a bucket descended from heaven and she quenched her thirst and never became thirsty again in the rest of her life⁽¹⁾. Or do you think seeing the Prophet in wakefulness is a wonder among the signs of Allah?

Ibn Timia still speaking: “And the ship of the servant of the Messenger of Allah (PBUH). He told the lion he was the Prophet and the lion took him his destination⁽²⁾. And Barraa Ibn Malik⁽³⁾ was when prays his prayers were realized. When war became fierce, the Muslims used to say: “Oh, Barraa pray to your Lord, he might say”O, Allah, I pray to You to make us take give us their shoulders”, and the enemy was defeated. On the day of Gaduseya battle he said: “My Lord, I prayer to you to give us their shoulders and make me the first martyr”. He was killed in action.⁽⁴⁾. Khalid ibn Al _waleed⁽⁵⁾, he besieged the walls of Hims City and the inhabitants of Hims said they would not surrender if Khalid would not drink poison and he drank and it did not harm him⁽⁶⁾.

Omer Ibn Al Khattab when he sent an army he he appointed a man called Saria as the commander and while Omer was giving a speech, he started

⁽⁸⁾ Al Esaba (2/256)

⁽¹⁾ Authenticated by Abu Naein in Hila (2/67)

⁽²⁾ Authenticated by Abu Naeim in Hilia (1/369)

⁽³⁾ Al Barra Ibn Malik Ibn Al Nadr Ibn Damdam Ibn Zeid Ibn Haram Ibn Hindub Ibn Amer Ibn Ghanam Ibn Oday Ibn Al Naggar. He was brave at war and his prayers were responded to.

⁽⁴⁾ If Barra prayed to Allah to show him the Messenger, Do you think Allah would have been unable to answer his prayer as as He answered his other prayers?

⁽⁵⁾ Khalid Ibn Al Waleed Ibn Al Mughira Abu sUlaiman Al Makhzumi Al Gurashi, the Companion, the sword of Allah the great conqueror. He was one of the nobles of Guraish before Islam and he converted to Islam befor the conquer of Makka in 7h. See: El Esaba (1/413) and Eistiab (2/427)

⁽⁶⁾ ⁽⁶⁾ Authenticated by Bayhagi in Signs of Prophecy, chapter, In saying the name of Allah to protect against poison (7/106)

to cry on the podium: “Oh, Saria, the Mountain, the Mountain”the Mountain”. When the army returned he asked and he was told: “O, Amir of Believers, we met an enemy and they defeated us, and we heard a voice crying Oh, Saria, the Mountain and we leant our backs on the mountain and Allah defeated them⁽⁷⁾”. Or do you think seeing the Prophet in wakefulness is a wonder among the signs of Allah?

Ibn Tinia continues and says: “When they tortured Alzunaira for being Muslim and she insisted to be a Muslim and she lost her sight, the idolaters said: Allat and Ozza made her blind, and she said: “No, By Allah “and Allah restored her sight⁽⁸⁾. Said Ibn Zeid⁽⁹⁾¹ implored Allah against Arwa Bint Al Hakam and she lost her sight when she lied about her. She said: “O, Lord is she is a liar take her sight and kill her on her land”. She lost her sight and fell in a ditch on her land and died⁽¹⁾.

Alaa Ibn Al Hadrami⁽²⁾ was the appointed the Messenger of Allah as the ruler of Barain and he used to say in his prayers: “Oh, All-Knower, All-Wise, All –Mighty”and his prayer was answered. He prayed To Allah to give them rain to drink and perform ablution and for those who come after them to drink, when they ran out of water, and he was answered. When they were stopped by the sea and they could pass their horses, he asked Allah and they all crossed the water without even their saddles being wetted. He asked Allah that nobody would see his body when he

⁽⁷⁾ Revealing the hidden (2/514) and wonders of pious (2/3)

⁽⁸⁾ Al Esaba fi Tmaiez Al Sahaba (7/664)

⁽⁹⁾ Said Ibn Zeid Ibn Amr Ibn Nafil Ibn Abdul Ozza Ibn Riah Ibn Abdullah Ibn Gart Ibn Razah Ibn Oday Ibn Kaab and nicknamed Aba Al Awar, his mother is Fatima daughter of Baja Ibn Omia Ibn Khuailid Ibn Khalid Ibn Al Mamour Ibn Hayan Ibn Ghunaim Ibn Maligh Ibn Khuzaa, one of the ten promised with Paradise. He witnessed Badr. He was in kufa and left it to Madina and died at Ageeg. See: Al Tabagat Al Kubra (6/13).

⁽¹⁾ Authenticated by Abu Naeim in Hilia (1/96)

⁽²⁾ Al Ala Ibn Al Hadrami and the Name of Hadramy is Abdullah Ibn Damad Ibn Salma from Hadramut, Yemen. He was an ally of Beni Omeya Ibn Abdu Shams Ibn Abdo Minaf and his brother, Maymoun Ibn Al Hadrami the owner of the well on Upper Makka at Abtah which is called Maymouin’s well and it is a famous well on the road to Iraq: Al Tabagat Al Kubra: (4/359)

dies, and they could not find him in the grave⁽³⁾¹. Or do you think seeing the Prophet in wakefulness is a wonder among the signs of Allah?

A similar thing happened to Abu Muslim AlKhulani⁽⁴⁾. Ibn Timia still relating: “He was thrown into fire and he walked through it with his soldiers and Digla throwing wood by its tides. He turned to his companions and asked them if they had lost anything from their belongings that he might ask Allah. One of them said he had lost a bag and he said follow me and founded hanging from an object and took it⁽⁵⁾. He was summoned by Al Aswad Al Ansy, when he claimed the prophecy, and when he asked him if he witnessed that Mohamed was the Messenger of Allah and he said yes. So, Al Ansy ordered fire to be kindled and threw him in it and they found him standing in the fire saying his prayers and it was cold and peaceful for him. He went to Madina after the death of the Prophet (PBUH) and Omer sat him between himself and Abu Bakr and said: “Thanks be to Allah Who did not make die before I see from the nation of Prophet Mohamed one who was treated as Abraham was treated⁽⁶⁾. Also, a woman provoked his wife against him and he asked Allah⁽⁷⁾ and she was blind. She apologized and he asked Allah again and she restored her sight⁽⁸⁾.

We are still with the wonders of the companions, and Ibn Timia is still relating: Amer Ibn Gais⁽¹⁾ used to take his bequest two thousand dirham in his sleeve and whenever a beggar meted him on the way, he gave without counting and when he got to his house he would find the whole

⁽³⁾¹¹ Authenticated by Abu Naeim in Dalael related by Abu Huraira (3/208)

⁽⁴⁾ His name is Abdullah Ibn Thub and he was authority. See: At Tabagat Al Kubra: (7/448)

⁽⁵⁾ Authenticated by Abu Naeim in Hilia (5/120- 121)

⁽⁶⁾ The story was told by Ibn Higr in Tahzeeb Al Tahzeeb (12/236)

⁽⁷⁾ Disrupted the relationship between them: see Lisan Al Arab (1/341)

⁽⁸⁾ Authenticated by Abu Naeim in Hilia (5/121)

⁽¹⁾ Amer Ibn Gais Ibn Gais and called: Amer Ibn Abdu Gais Ibn Nashib Ibn Osama Ibn Huzaifa Ibn Muawia Al Tamimi AL Anbary Abu Abdullah or Abu Amr, the famous companion, and they said he saw Pre-Islamic period. See: Al Esaba: (5/76)

money with no less number or weight⁽²⁾. He passed by a caravan held by a lion. He went and touched the lion with his clothes and he put his foot on the keg of the lion and said: “You are a dog of the Most Gracious and I will be ashamed to fear anything but Him”. The caravan passed⁽³⁾. He asked Allah to ease the washing in winter and water came to him steaming⁽⁴⁾, and asked Allah to protect his heart against the devil at prayer and devil could not overcome him⁽⁵⁾.

The wonders of the followers as related by Ibn Timia:

Sila Ibn Ashium⁽⁶⁾ became hungry in Al Ahwaz and asked Allah for food and a bundle of dates fell down behind him in a silk cloth. He ate the dates and the cloth remained with his wife for some time⁽⁶⁾.

Ibn Timia continues narrating these wonders of the companions and their followers and says: “When Owais Al Garni died⁽⁷⁾, they found with him shrouds that were not with him and they found a grave dug in a rock and the shrouded him in those shrouds and buried him there.⁽⁸⁾

Mutraf Ibn Abdullah Al Shakhir¹ was said when he entered his house his utensils used to praise Allah with him. He and his friend was walking in the darkness and the tip of the whip lit for them⁽⁹⁾.

⁽²⁾ Al Tabagat Al Kubra by Ibn Sad (7/103)

⁽³⁾ Authenticated by Abu Naeim in Hilia (2/92)

⁽⁴⁾ Authenticated by Abu Naeim in Hilia ((2/105-106)

⁽⁵⁾ Authenticated by Ibn Sad in Tabagat (7/105-1060)

⁽⁶⁾ Sila Ibn Asium Al Adawi Abul Sahbaa. related Thabit Al Banani;” Sila Ibn Ashium used to go out to the mountains and worshipped there, and some young people used to pass by him having fun and playing. He used to say to them: “ Tell me about people who wanted to travel and deviated from the road during the day and stayed overnight, when will they make their travel? And so he used to pass by them and preach them. He passed one day and asked the same question. One of the young men said “ He means us by this question. We make fun during the day and sleep at night. See: Safwat Al Safwa (3/216)

⁽⁶⁾ Authenticated by Abu Naeim in Hilia (2/239)

⁽⁷⁾ Owais Ibn Amer and some said: Amr. Called Owais Ibn Amer Ibn Gaze Ibn Malik Ibn Amr Ibn Misada Ibn Amr Ibn Sad ibn Aswan Ibn Garn Ibn Radman Ibn Nagia Ibn Murad Al Muradi. He narrated Omer and Ali and he was narrated by Basheer Ibn Amr and Abdulrahman Ibn Abi Laila. Mentioned by Ibn Sad in the first class of the followers of Kaid he was an authority, Al Esaba: 6/261)ufa and s

⁽⁸⁾ Authenticated by Abu Naeim in jilia (2/83-84)

¹ Mutraf Ibn Abdullah Al Shakhir. born a the time of the Prophet (PBUH). He was one of the authorities of Basra and one the dedicated worshipers.

⁽⁹⁾ Authenticated by Abu Naeim in Hilia, (2/205-206)

Otab Al Ghulam⁽¹⁾ asked his Lord three characteristics: a nice voice, heavy tears and food without effort. When he read he wept and made others weep and his tears ran and when he returned home he found food and he didn't know where it came from⁽²⁾.

Abdulwahid Ibn Zeid was paralyzed⁽³⁾ and he asked his Lord to release his limbs at the time of ablution. So, at the time of ablution his limbs were released and then they return as they were after the ablution.⁽⁴⁾ Ibn Timia concluded this chapter by saying: "this is a wide range"— and it was expanded in other places about the wonders of the pious. But what we know at this time is much⁽⁵⁾.

We say which one of these wonders proved by Ibn Timia is reasonable or accepted by science and rules of life? In the sea of the wonders, is it not possible for the Messenger of Allah to be seen by one of the pious men when it is saved in the knowledge of Allah as the images of hundreds of dead people are saved in the knowledge and science of the human being and transferred to tape or film. Or do you think seeing the Messenger of Allah is a sign of wonder among the signs of Allah?

Related Abu Hurarira: "the Messenger of Allah(PBUH) said: "If anyone greets me, Allah restores my sole until I greet him back⁽⁶⁾. What barrier is there between the living and the Messenger of Allah if the barrier of death is removed?

⁽¹⁾ Otaba Al Ghulam: humble Otba Ibn Aban Al Bisry was like Hassan Al Bisry in his sadness.. Riah AlGaisy said: " he spent overnight with me and I heard him saying in his prostration: Lord, please stick me in the giblet s of birds" > Mukhalid Ibn Al Hussein said: Otba Al Ghulam once came invading and said: " I saw in the dream that I came to Masisa and die a martyr " and a man gave him his horse and arm and said: " I am ill fight for me ". They confronted the Romans and he was the first to die as a martyr. See: the biography of distinguished Nobles (7/62)

⁽²⁾ Authenticated by Abu Naeim in Hilia (6/236)

⁽³⁾ Abdulwahid Ibn Zeid, the worshipper was nicknamed Abu Obaida from Bisra. He had many stories in renouncement

⁽⁴⁾ Authenticated by Anu Naeim in Hilia (6/155)

⁽⁵⁾ Fetawi by Ibn Timia (11/274-282)

⁽⁶⁾ Sunan Abi Dawoud (2/218) No (2041)

Said Ibn Al Museeb⁽⁷⁾ used to hear the call for prayer from the grave of the Messenger (OBUH) five times a day, at the times of Harra when the mosque was closed and people were not allowed to enter except Said Ibn Al Museeb⁽⁸⁾. Where did the sound of the Call come from the grave?⁽⁹⁾. Abu Huraira related that the Messenger of Allah said: "Some of those that love me most are people who will come later; they will wish they would see me and they would pay their money and family for that"⁽¹⁾. Abu Huraira related: "The Messenger of Allah (PBUH) went to the graveyard and said: "Peace be upon you, house of believers, and we, by the willing of Allah will follow you. I wish I would see my brothers"> They said: "Are we not your brothers, Oh Messenger of Allah?". He said: "You are my companions and our brothers are those who have not come yet".

The question is where will this seeing which the Messenger of Allah (PBUH) and those who love him wish? It must happen in this world for two reasons: one is that those who love the Messenger of Allah wish that and they would pay their money and their families as a price to see him, and this will not be except in this world. The second is that all people will see the Messenger of Allah in the other world. So, this seeing is specifically in this world. Therefore, we say: did the Messenger of Allah an impossible thing or a possible thing? Awsa Ibn Awsa⁽²⁾ related: "The Messenger of Allah said "Pray much for me on Friday and Friday night, your prayer will be shown to me". They said: "How will our prayers be shown to you and you are dead?" He said: Allah forbade the earth from

⁽⁷⁾ Said Ibn Al Museeb Ibn Hazn Ibn Abi Maakhzumi one of the great followers and one of the scholars in Madina. He combined between Hadith, Jurisprudence and renouncement. He died in Madina. Alam by Zarkaly (3/155) and Tabagat Ibn Sad (5/88)

⁽⁸⁾ Fatawi (11/280-281)

⁽⁹⁾ Authenticated by Darmy in his Sunan (1/56-57)

⁽¹⁾ Authenticated by Imam Muslim in his Sahih, the book of paradise and its pleasure, chapter: those who want to see the Prophet (PBUH) for his money and family. (4/2178)

⁽²⁾ Awsa Ibn Awsa Al Thagfy was related by the four Sunnas correct Hadith from the relation of Shamis See: Al Esaba Fi tamiez Al Sahaba (1/143)

eating the bodies of the prophets⁽³⁾. The question is where is the problem of seeing the Prophet wakefulness if our prayers are shown to him?. The Prophet had said: “Allah Has angles who tour the globe and bring me greetings from my nation⁽⁴⁾. if the angles can take to the Prophet the prayers of his nation, so the seeing him is possible. If some people cannot see the Prophet in wakefulness that does not mean others cannot see. Ibn Timia related “Hassan Al Bisry stopped going to Al Hajjaj and the guards of Hajjaj went to him six times and they did not see him because he asked Allah that they would not see him. His friends saw him both the guard could not see him⁽⁵⁾.

The question is where was Hassan Al Bisry when the guards did not see him ? was he present or absent? Why did his friends see him and the guards did not see him? How can we prove by this that some people can see the Prophet in wakefulness and some cannot?

Prophet Al-Khidr is alive and can see and be seen by some righteous people of this nation and it was said that many righteous people of this nation since the revelation of the Message to this day have seen Prophet Khidr in different forms. If Al Khidr can be seen why the Messenger of Allah cannot be seen among the prophets and messengers? If the martyrs are alive they are alive with their Lord, receiving provision, why are the prophets not alive although they are better than martyrs? Especially, the Prophet (PBUH) led the prayer on the night of Israa (The night Journey) and the prophets prayed behind him⁽¹⁾.

As it is true that some people saw Al-Khidr, it is also true that some people saw the Prophet and see him in wakefulness. These people, even if not infallible, their perfectness, and confidence of people in them, their

⁽³⁾ Authenticated by Al Hakim in Al Mustadrak and he said: it is correct according to the two shiekhs

⁽⁴⁾ Nisae in the book of sahu, chapter: wishing peace to the Propphet.

⁽⁵⁾ Fatawi by Ibn Timia

⁽¹⁾ Mustadrak (4/648) No. (8793)

fear from Allah, their love of the Messenger and their cautiousness about the lies make them to be considered as infallible in telling about their seeing the Prophet (PBUH) in wakefulness. These people include Sheikh Abdul Gader Al Gaylani, Sheikh Ahmed Al _Rifae and Shekh Ahmed Al) Nabhani, may Allah be pleased with them all. If we said: this man does not lie but he imagines, the question will be: why this man imagines and others do not imagine? The answer will be because this man thinks much of the Messenger of Allah and his subconscious is full with the picture of the Messenger of Allah (PBUH) and he imagined. In this case, it will be one of three situations as the Prophet said: “There are three dreams: either a good promise from Allah, self-talk or frightening by the devil. If you have a nice dream you can talk about it and if you see something hateful, do not tell about it, but go and p[ray]⁽²⁾. Then, we say: is this a good sign or bad sign? The answer must be it is a good sign that your heart will be filled with the love of the Messenger of Allah. if so, why accuse these people of alleging, superstitious, fraud and so, if assumed it is imagination? How is that when we prove it is true, real and righteousness. No doubt he who sees the Prophet in the dream will have the advantage of the promise he will see him in reality as the Hadith says: “Whoever sees me in the dream will see me in wakefulness⁽³⁾. Where will he see him? If in the other world, it will be common for all people; who same him in the dream and who did not see him in the dream. If it is in this world, the matter is quite clear, except that the other provision of the Hadith is to be reconsidered as the Messenger says:”Whoever sees me in the dream will see the truth⁽⁴⁾; that is he will see the true matter. true here is adjective describing the matter or the true messenger. What does this sentence mean? What is the problem if we say: seeing the Messenger of

⁽²⁾ Sahih Of Bukhari (6/2574) No> (6614)

⁽³⁾ Sahih of Bukhari (6/2567) NO (6592)

⁽⁴⁾ Sahih Of Bukhari (6/2568) No. (5696)

Allah in the dream is like seeing him in wakefulness in terms of that both cases of seeing are a true seeing of him. This vision is part of the prophecy as the Messenger of Allah said: “Prophecy is gone but good dreams remain⁽¹⁾”. The interpreters said a lot about the verse “No doubt verily, the Aulia of Allah, no fear shall come upon them nor shall they grieve. Those who believed and used to fear Allah much. For them are glad tidings in the life of the present world and in the Hereafter. No change can there be in the Words of Allah. This is indeed the supreme success”(yunis 62-64). On of the good tidings and the greatest one in this present life is to see the Messenger of Allah (PBUH) and As Ibn Timia said about the wonders of aulia, these wonders are part of the miracles of the prophets. We quote him “the wonders of Aulia of Allah took place due to the bless of following the Messenger of Allah. it is in fact, part of the miracles of the Messenger of Allah⁽²⁾”.

It was frequently mentioned that some people saw their dead relatives alive at Arafat or at the Prophet’s shrine. A woman who is still alive and a university teacher got lost in an European country while she was going to where her husband was. She was struck by great fear because she had no sufficient money to return to where she lived and she was about to collapse. She was surprised to see her dead father in front of her. He put his hand in his pocket and brought out a sum of money and showed her the way back. No reason to doubt this story because there is no single reason for her to invent it. She herself is enquiring the meaning of that while she is stunned, because she is away from the world we are talking about. Her culture is foreign although she prays and fasts. As long as we believe in paranormals, in general, with their both parts of wonders and lure, we cannot accept some and deny them without a proof and what do

⁽¹⁾ Authenticated by Imam Ahmed In His Trace (6/381)

⁽²⁾ Fetawi by Ibn Timia (11/275)

you think of seeing the Messenger of Allah in wakefulness has more than one proof.

The miracle of Israa and Mierag (Night Journey and ascent to Heaven) are much greater in its gravity and importance than seeing the Prophet in wakefulness, because the first is against all rules of the universe and the vision is not so. Whoever believes in Israa and Mierage can easily believe and be convinced by vision. Abu Bakr, May Allah be pleased with him, figured out the trueness of Israa and Mierag by the same inference we are trying to prove with when he said: “If he said it he is saying the truth. If I believe that Archangel comes to him from heaven to the earth, why not believe he, also can go to Archangel from the earth to heaven?

Look at the inference! For this reason, Abu Bakr was characterized by something deep in his heart. That was his love, aggrandizement and knowing the value of the Messenger of Allah who said about him: “***The most trustworthy to me in his company and money is Abu Bakr Al Siddiq***⁽¹⁾. As much as he loves the Messenger of Allah and as much as he knows his position, his glorious status and his great value, he understood these things.

⁽¹⁾ Authenticated by Bukhary (8/13)

Chapter two

The statements of scholars and friends of Allah and their Comments

This vision (seeing) is not inconceivable by mind as long as it is an isthmus event, a revelation and a heartedly insight. It is evident that knowledge or art is obtained from its owners, and nothing comes out of poor. The blind person denial to the endowed with eyesight in seeing sun light is not at all acceptable by mind, law and usually. It is unfair that a carpenter denies a chemist or a physicist in what has become a fact by researches and laboratories' analysis.

The vision(seeing), being a characteristic of those having heart purity and insight, who obtain their revelations from ranks of beneficence and sources of observation, we are obliged to hear the testimony of the concerned in this great field, especially knowing that who conveyed their affairs are faithful Imams known by Islamic nation for their frequent righteousness, their places and periods varied but none of them missed the Messenger of Allah's (peace and blessings of Allah be upon him-pbAuh) Hadith: "that who lied on me intentionally is to assume his seat in the fire."⁽¹⁾, no doubt as they are the truthful, beloved and nearest to him.

1. What happened to sayed Ahmed Al Rifa'e Al Hussaini⁽²⁾ (may Allah be pleased with him) in the year 555H., the year in which Allah gave him pilgrimage, when he reached Al Madeena Al Munawara he stood against the honored territory (Rawda Shareefa) and spoke while all participants and thousands of present people:

⁽¹⁾ Narrated by al-Bukhari(1/52) no.: (107), Al Ainy said in explanation of guidance: Al Hafiz Abu Bakr Al Bazzaz said: this is a frequent authentic Hadith, no similar to it in its ways! It was said that it was narrated by two hundred of companions of the prophet. The structure in the explanation of guidance.

⁽²⁾ Sayed Ahmed ibn Abi Al Hasan Al Rifa'e: he lived in Om obaida in Al Bataih land in Iraq to his death in it. Came to him the seniority of the learning route, died in Thursday at noon 12th Jumada the first the year 750, he was following Shafee method, see

As'salam Aliekom my grandfather!. The Messenger (pbAuh) said "peace be upon you, my son!". This was heard by all attendants of the Prophet's Mosque. Sayed Ahmed shuddered passionately for a long time and said: O my grandfather;

Being remote I was used to send my soul to kiss the ground on behalf of me Now! This is the presentation entity has come, so stretch your right hand to be kissed and my lip be favored.

The Messenger of Allah(pbAuh) stretched out his honorable blessed hand from his glorious resting and he kissed it⁽¹⁾.

This shining miracle was being documented by the memorizer Imam Jalal Al Deen Al suyouti And Imam Al Rafi, of respected Shafiyate Imams and the great scholar Abu Al Gassim ibn Al Sayed Ibrahim Al Barazanji, every one of them by a message: the inevitable honor, the eyes' blackness and callers answering; respectively.

2. Saying Abdul Gadir Al Jaylani, his secret be sanctified⁽²⁾: I saw the Messenger of Allah(bpAUh) before noon, he said to me: oh my son why don't you talk?, I said: oh my father I am one who speaks incorrectly, how can I talk to eloquent people of Bagdad?, he said: open your mouth, I opened it and he spitted in it seven times and said: talk to people,(invite (all) to the way of thy lord with wisdom and beautiful preaching), and I prayed the Duhur and sat, then a lot of people came to me and I was upset,. I saw Ali(may Allah blesses him) standing beside me at the gathering, he said: oh my son why don't you talk?, I said: my father! I am upset. He ordered me to open my mouth. I opened it, and he spitted in it six times, so a

⁽¹⁾ see: most magnificent necklaces, sheikh Ahmed Fa'yis Al Barazanji, 70.

⁽²⁾ Sheikh Abdul Gadir Al Jaily(Al Jaylani) ibn Musa ibn Abdullah ibn Yahya Al Zahid ibn Mohammed ibn Dawood. One of Qutbs, died in 561H., buried in Bagdad (may Allah be content of him), see Al tabagat al kubra(1/108).

- asked him why don't you finish the seventh? He said: to be polite with the Messenger of Allah⁽¹⁾ (pbAuh).
3. The great sheikh Mohei eddin ibn Arabi said: I have seen all messengers with my eyes, hobnobbed from them Mohammed (pbAuh), Ibrahim, Musa, Jesus and Dawood, the rest just view no companionship⁽²⁾.
 4. Said Abu al Hasan Ali ibn AbdAlla ibn Abd Al Jabbar Al Shazali (may Allah blesses him): I saw the Messenger of Allah(pbAuh) and said: oh Messenger of Allah(pbAuh) what is the real of follow-up?, he said: seeing the followed at everything, with everything and in everything⁽³⁾.
 5. Sheikh Abu Al Abbas Ahmed Al Tigani was seeing the Messenger of Allah(pbAuh) in wakefulness, and asked him about the trueness of his descent to him(pbAuh)?, he answered(pbAuh): you are truly my son, you are truly my son, you are truly my son, your lineage to Al Hasan ibn Ali is correct⁽⁴⁾.
 6. Related to sayedna Ali Al Kha'wass(may Allah blesses him)⁽⁵⁾, the sheikh of Al Sha'arani, he was meeting with the Prophet(pbAuh) and telling of him the future events in specific times which are never wrong, such as epidemic,drought or death of a sultan, etc. when he was told by the Messenger of Allah(pbAuh) of anticipated epidemic in a specific time, he was ready to that by much forgiveness and supplication, doesn't eat or sleep until it was over⁽⁶⁾.

⁽¹⁾ interpretation of Al Aloosi©22/35).

⁽²⁾ the Makkan victories, great sheikh Mohei Aldin ibn Arabi, chapter 463, 7.

⁽³⁾ Al tabagat alkubra, al Shaarani(2/23)

⁽⁴⁾ jewels of meanings and reach of wishes in the flood of my lord Al Tigani(1/30-31).

⁽⁵⁾ Ali Al Kha'wass Al burlusi: was illiterate, and he was talking about the meanings of the holy Qur'an and honored Sun'na in precious talkings, scholars were astonished of that. See his biography in altabagat alkubra(2/134).

⁽⁶⁾ Lata'yef Al minan, Al Sha'rany(1/27).

7. Al imam Al Sha'rani⁽¹⁾ said: of what given to me by Allah –blessed and exalted- is the very close position to the Messenger of Allah (pbAuh) and folding the distance to his honored grave in most times, to the extent that I put my hand on his compartment while I am sitting in Egypt and talk to him the same as the one who talks with his companion. This affair is only recognized by tact⁽²⁾.

He also said: we made a covenant from the Messenger of Allah to follow the Mohammedan Sunna in all its sayings, actions and beliefs, and if we don't find evidence to that matter in the Book, Sunna, consensus or measurement, we stop working. Then we see if that matter was favored by some scholars, we request the Messenger of Allah and do it to be polite with those scholars. All what we do is in fear of fabrication of pure Shariah and being one of misguiding imams. I asked him (pbAuh) about saying of some who claim that the prayer must say in prostration of forgetfulness: "glory to him who doesn't sleep or forget." He said: this is good⁽³⁾.

8. Sheikh Ahmed ibn Idrees Almagrabi⁽⁴⁾. He had an investigator sheikh of Chinguity scholars renowned by Al mojaideri, and was visiting Fas city from time to time. Once, Sayedy Ahmed asked him to stay in Fas and read for him some big shaped books- I thought them some of Hadith and religion uncirculated books there- when he decided to return to Chinguity without completing the explanation of some of those books, saying: my lord, I hope you give me permission to travel with you to complete these books.

⁽¹⁾ Abdulwahab ibn Ahmed ibn Ali Alhanafi, related to Mohammed ibn Alhanafiya Al Sha'rani Abu Mohammed, of sufis' scholars, born in Galgashanda (Egypt), lived in AbuSha'ra rivulet (of Almanofiya villages) to which he is related, died in Cairo. He has writings, art of claimers to the ranks of knowing scholars, art of judges, see: Al a'alam (4/180).

⁽²⁾ Lata'yef Al minan, Al Sha'rany (1/147).

⁽³⁾ fecundating holy lights, Al Sa'rani, first part of the book, assignments section: 14.

⁽⁴⁾ He is Ahmed ibn Idrees Abu Alabbas, owner of Al Ahmadiya method, known in Morocco, of offspring Imam Idees ibn Abdalla Almahd, born in Maysoor of Fas villages, studied in Fas, read the Figh and interpretation and Hadith, deported to Yemen to his death. See: Ala'alam (1/95).

He replied: wait until I ask permission for you from my Sheikh. He said: you have a Sheikh?. He said Yes, he is my master Abdulwahab Altazi (Allah blesses him). Sayedy Ahmed was astonished of him having a Sheikh not famous, not known his rank by most people. After a while sayed Almojaideri replied; Sheikh refused giving permission, and said to me: let him come to me in order to join the Messenger of Allah (pbuh). His astonishment increased! So Sayedy Ahmed went with Almojaideri to Sayedy Abdulwahab who granted him the method, he stayed and accompanied him for good⁽¹⁾.

9. Sheikh Ibrahim Almatboli (Allah blesses him)⁽²⁾: he was one of those owners of great circles of guardianship. He had no sheikh other than the Messenger of Allah (peace and blessings of Allah be upon him). He was used to see the Prophet (peace and blessings of Allah be upon him) always, telling his mother about that and she says: my son, the true man is that who meets him in wakefulness!. Later, when he became able meeting him awake and consulting him in affairs she said: now you have embarked on the position of manhood⁽³⁾.

About Almatboli again (Allah blesses him): “we are five in the world who have no sheikh other than the Messenger of Allah(peace and blessings of Allah be upon him); Aljoaidi (himself), Sheikh Abumodian⁽⁴⁾, sheikh Abdulrahim Alginnewi, sheikh Abu Alsaud

⁽¹⁾ Idreesian ahzab and award, sheikh Ahmed ibn Idrees:204

⁽²⁾ Ibrahim Almatboli: one of owners of guardianship and knowledge, he had no sheikh other than the messenger of Allah(pbuh), lived not married, stayed eighty years, until his death he never washed from sexual intercourse because he had never attained puberty! See: altabagat alkubra(2/78).

⁽³⁾ altabagat alkubra, al Sha’arani (2/77).

⁽⁴⁾ Abumodian Almagrabi: from the prominent of Morocco, his name Shoueb, buried in Talmasan-Morocco land at the cemetery of Al Abadilla. Altabagat alkubra (1/133).

ibn Abi Al Ashaer⁽¹⁾ and sheikh Abu al Hasan Al Shazali (Allah bless them all)⁽²⁾.

10. Sheikh Ahmed abi Al Abbas Almursi (Allah bless him) said: “if the Prophet (peace and blessings of Allah be upon him) was withheld from me a twinkle; I wouldn’t count myself a Muslim among Muslims”, in another clause: if the paradise or the Messenger of Allah (peace and blessings of Allah be upon him) were withheld from me a twinkle, or, I missed the stand at Arafah for one year, I wouldn’t count myself a man among men⁽³⁾.
11. Sheikh Abu Almwahib Mohammed Alshazali (Allah blesses him)⁽⁴⁾: he was frequently seeing the Messenger of Allah (peace and blessings of Allah be upon him). Of his statements, he said: I saw the Messenger of Allah (peace and blessings of Allah be upon him) on the roof of the azhar mosque in the year 825H., he put his hand on my heart and said: my son, detraction is a sin, didn’t you hear the say of Allah (exalted): (“....nor speak ill of each other behind their backs”)[Surat Al Hujurat:12]. It happened that some people had sit with me and detracted others, then said (peace and blessings of Allah be upon him): “if it is necessary to hear detraction of other people, then recite Surrat Al ikhlas and Al muawa’zatin and present their reward to those detracted, as detraction and reward inherit and agree in sha’a Allah ta’ala”, then he said to me: “then say: oh Allah; less our stumbling blocks and

⁽¹⁾ Abu alsaud ibn Abu Al Ashaer: ibn Sha’ban ibn Altayeb Albazibni, a village near Wasit islands in Iraq, the sultan was used to visit him, died (may Allah be content on him), in Cairo in Sunday 9th of Shawal 644H., buried at the same day of his death at foothill of Almogattam, Altabagat alkubra (1/140).

⁽²⁾ Lata’ef Al minan, Al Sha’rani (1/27).

⁽³⁾ from speards of the merciful’s section on meanings jewels (1/198).

⁽⁴⁾ Mohammed Abu Almwahib Alshazali: one of the witty, respected, best deep-seated redeemed scholars, author of divine poems, and super books. He was living near Al azhar mosque. He was frequently seeing the messenger of Allah (peace and blessings of Allah be upon him), see: altabagat alkubra (2/62).

forgive us. Then pray for me and say peace be on Messengers and thanks to Allah the lord of the worlds⁽¹⁾.

12. Sheikh Abdulgadir Alshazali conveyed about his sheikh Alhafiz Jalal Aldeen Alsoyouti (Allah bless him) that he said: I saw the Prophet (peace and blessings of Allah be upon him) in wakefulness said to me: "oh the sheikh of the Hadith. I asked him: oh the Messenger of Allah, am I of the people of heavens? He said: yes. Said: with no preceding torment? (peace and blessings of Allah be upon him) said: you have that.

Sheikh Abdulgadir Alshazali added saying: I asked him: my lord how many times you saw the Prophet (peace and blessing of Allah be upon him) in wakefulness? He said: over seventy times⁽²⁾.

13. Sheikh Alsha'rani (Allah bless him) in the Great Balance introduction mentioned: I saw a paper in handwriting by sheikh jala Aldeen Alsoyouti at one of his followers; that was sheikh Abdulgadir Alshazali, a message of a person on the issue of intercession at the sultan Qaitbay (Allah bless him): know, brother I had met the Messenger of Allah (peace and blessing of Allah be upon him) up to this moment seventy five times in awake and talked with him, if not I am afraid he would disappear due to my entering to the rulers, I would have climbed the castle and interceded with the sultan for you, and I am a servant of his Hadith (pbAuh) and I need his help in correcting his Hadith which were assumed weak by the tellers by their ways; no doubt the benefit of this conduct outweighs your benefit, my brother

Alsha'rani added (Abh): Sheikh Jalal Aldeen is supported in that what became famous of my lord Mohammed ibn Zain the

⁽¹⁾ from altabagat alkubra, Alsha'rani(2/67).

⁽²⁾ see: Al fatah alkabeer fi dum alziyada ila aljame' alsageer: by sheikh Yousof ibn Ismail Alnabahani(1/87).

praise of the Messenger of Allah(pbAuh) he was seeing the Prophet in wakefulness and talking with him, and when he was in pilgrimage he spoke with him; that was his position always, until he entered to the ruler in response to a request of a person from Alnahraweya to intercede with the ruler, and the ruler seated him on a mat; so, he was no more able to see the Messenger of Allah (pbAuh). He continued asking the Messenger of Allah (pbAuh) seeing him, even he recited him a poem, at last he appeared to him from a distant and said: you ask me seeing me while you sat on the mat of the oppressors? No way to that!. Nobody claimed he saw him until his death⁽¹⁾.

14. Sheikh Abulsaud ibn Abi Ala'shaer said: I was visiting my sheikh Abu Alabbas Albaseer Ahmed ibn mohammed ibn Abdulrahman Al'ansari Alkhazraji Alandulasi, was prominent in Shariah sciences where he lived, he travelled on foot to upper Egypt and stayed in Cairo teaching people and giving them benefits, authorized seven thousands men in the seven Quran recitations methods, he was witty in Hadith, keeping its ways, mastering its art, knows its carriers, good in deduction with enlightened mind. Died in 623H. He said "when I engaged myself wholly, worked and was given guidance, I had had no sheikh other than the Prophet (pbAuh), he was shaking hands with me after every prayer time", that happens in wakefulness, it is true honor⁽²⁾.

15. Sheikh khaleefa ibn Musa Alnhrmalki (Allah blesses him): he was frequently seeing the Messenger of Allah (pbAuh) in wakefulness and sleep. In one night he saw him seventeen times; in one of them

⁽¹⁾ great balance, alsha'rani(1/44).

⁽²⁾ Sharh Almwahib Al laduneya, Alzurgani(5/269-297)

the Prophet said to him: khalifa, don't be angry with me, you know as most of guardians died with heartbreak; haven't seen me⁽¹⁾.

16. Sheikh Musa ibn Maheen Alzouli (Allah blesses him)⁽²⁾: he was seeing the Messenger of Allah (pbAuh) frequently and most of his action were by his order (pbAuh)⁽³⁾.

17. Abu Saeed Alkhazzar (Ahmed ibn Eissa, friend of Za noon Almisry) (Allah blesses them): that he met the Messenger of Allah (pbAuh) and said to him: oh the Messenger of Allah I have been preoccupied with the love of Allah for your love. The Messenger (pbAuh) said to him: "oh blessed, love of Allah is love of me"⁽⁴⁾.

18. Al ameer Abdulgadir Moheideen Aljazaeri (Allah blesses him), died 1300H. said: "of it, when I reached Almadina Taiba, I stood against the honored face after greeting him (pbAuh) and his two companions whom have been honored by his company in life and in isthmus, and said: oh the messenger of Allah (pbAuh), your slave is at your door, your speaker is at your doorstep, O Messenger of Allah, one glance from you enriches me, O Messenger of Allah, a turn from you satisfies me. I heard him saying to me: "you are my son and you are accepted by me". By this blessed phrase of him, I couldn't know which was meant: a son by birth or son by heart". Then I sat against the honored feet leaning on the eastern wall of the mosque saying zikr of Exalted Allah, then I was thunderstruck and lost consciousness off the world and loud voices of recitation, zikr and prayers in the mosque and off myself, then heard a voice saying: this is our lord Altihami,

⁽¹⁾ see: Tafseer Al alusi(22/35-36).

⁽²⁾ Musa ibn Maheen Alzouli: one of imams, a respected sheikh in mysticism and learning. Sheikh Abdulgadir Alkaylani was praising him and exalting his position, once he said: oh people of Bagdad; a sun will come out not yet here, they asked: who is he?, he said: Musa Alzouli. He lived in Mardin city and died in it-mercy of Allah on him. See: tabagat alkubra, Alsha'rani(1/120).

⁽³⁾ see: altabagat alkubra, Alsha'rani(1/120).

⁽⁴⁾ released by Al ameer Abdulgadir Aljazaeri in Almwagif Alrooheya, 49th mawgif(1/100).

I raised my eyesight in absence condition and saw him emerging from the iron window at the direction of the honored feet, went forward to the other window and pierced it in my direction, and I saw him(pbAuh) splendid, magnificent solid, but his white hair and his reddish face are⁽¹⁾ more than what was mentioned by describers. When he came close to me I got back to my sense and thanked Allah”³¹.

19. Our master the Mohammedan inheritor sheikh Mohammed ibn Ahmed Alnabhan alhalabi, said:

*I was sitting with him (pbAuh) none of us wanted to leave the other, he was walking with me in the road, teaching me anything, so, if I wanted to depart from him, I couldn't, until he handed me over to the divine attendance⁽²⁾.

*meeting the messenger of Allah(pbAuh) in Awaken and speak with him quietly as the one who speaks with his companion.

* the Messenger(pbAuh) is our Imam and in front of us and friend of us, and if you say truth he walks with you in the road⁽³⁾.

*I am a man, for whom the absence of the Messenger of Allah (pbAuh) for a twinkle of an eye, don't count myself one of Muslims.

*sayyed Abdulgadir Mawlood from city of Alramadi in Iraq⁽⁴⁾ told us, said: I was sitting at our brother Haj Qahtan ibn Abdulaziz Aldar'raji, one of our master's companions, I asked him: have you seen the Messenger of Allah in sleep? He replied (Allah blesses him): I saw him in wakefulness when I visited say'yedna Alnabhan(Allah blesses him)at Aleppo city as he said to those

⁽¹⁾ spiritual conditions: (1/144-145).

⁽²⁾ handing over, means arriving the presence of the viewing.

⁽³⁾ see the first section of the book of sayyed Alnabhan(Allah blesses him).

⁽⁴⁾ the teacher at the intermediate school of Al Imam Al Adil in Alramadi city now, one of lovers of sayedna Alnabhan(Allah blesses him).

around him: oh my sons, do you want to see the Messenger of Allah(pbAuh) and he pointed with his hand. I looked at the direction to where he pointed at, I saw the respected Messenger of Allah sitting beside him.

Testimony of narrators of Hadiths:

- 1- Abu Hurayra (Allah blesses him), that the Messenger of Allah(pbAuh) said: “He who have seen me in sleep will see me in wakefulness, and Satan cannot represent me”⁽²⁾.
- 2- Again Abu Hurayra saying (Allah blesses him), said: I heard the Messenger of Allah(pbAuh) saying:”I swear by the one who has the soul of Abu Algasim in his hand that Jesus the son of Mary will come down as a fair Imam and a just ruler who will break the cross, kill the pig, reconcile disunity, finish dispute and grant money but nobody accepts it, and he stands in front of my grave and says O Mohammed, I answer him”⁽³⁾.

In another word: “the son of Mary will descend as just ruler and fair Imam and will go through a place to Pilgrimage or to Omra and he will come to my grave to greet me and I will answer him”⁽⁴⁾.

- 3- Altabarani took out from Damra ibn Tha’laba⁽⁵⁾ that he came to the Prophet (pbAuh) and said: pray to Allah for me to have martyrdom, the Prophet (pbAuh) said:”oh Allah, prohibit the blood of ibn Tha’laba to atheists and polytheists”. He said: then I used to attack the warriors and the Prophet (pbAuh) appears to me behind them. He said: oh ibn Tha’laba, you attack them fiercely, he said: the Prophet(pbAuh) appears to me behind them, so I attack them

⁽²⁾ Saheeh albukhari, explanation book, chapter: the one who saw the Prophet in sleep (pbAuh)(6/2567).

⁽³⁾ Mujam’ma al zawide(8/211), Alhaythamy said: his men are those of alsaheeh, it is in Alsaheeh, brief.

⁽⁴⁾ Documented in alhakim fi almustadrak(3/595), saheeh.

⁽⁵⁾ Damra ibn Tha’laba, a respected companion of the Prophet(pbAuh)- of Yahia ibn Jabir Alta’ee: I heard Damra ibn Tha’laba I came to the Prophet(pbAuh) he said:” oh Allah, forgive Damra ibn Tha’laba”, see: the great history(4/336)

until I stop at him, then my companions appear to me and I attack until I reach them⁽¹⁾.

First testimony discussion:

His say (pbAuh): “He who have seen me in sleep will see me in wakefulness, Satan cannot represent me⁽²⁾.”

The Statements of Hadith narrators and their comment on this dream:

The narrator imam Abdullah ibn Abi Jamra⁽³⁾ said: the apparent meaning of the Hadith implies two views; first: that whoever saw him in sleep will see him in wakefulness.

Second: informing that Satan cannot represent him (pbAuh), leads to various aspects: to be said: is this on the whole during his life (pbAuh) and after his death? Or it is only during his life?

And is the representation includes all Messengers and Prophets (peace and blessings of Allah be on them all)? Or is this something of his own (pbAuh)?

And is that applied for whoever saw him generally, or is it only for the one who is qualified and following his Sunna (pbAuh)?

Our expression: is this on the whole during his life (pbAuh) and after his death or is it only during his life?

The expression implies whole, claimer of specialty without specialize from him (pbAuh), is tyrannical.

It happened some people did not approve its whole, and said according to what their mind see, how come the one in hereafter is seen by the one in the vanishing world? This view has two dangerous aspects:

The first is that he might be included in disbelievers of the whole say of the trusted (pbAuh) who do not talk about fancy.

⁽¹⁾ Mujam’ma al zawide, Alhaythamy (9/379), he said its support is good.

⁽²⁾ Saheeh Albukhari; explanation book, chapter: the one who saw the Prophet (pbAuh). (6/2567).

⁽³⁾ Abdullah ibn abi Jamra Alsabti Almaliki the preacher of Granada Abu Mohammed, narrated from Arabee ibn Salim and appointed a preacher of Granada in his last days. Someday he climbed the forum in Friday and fell dead; in 710H. see: zay’l altagyid (2/71-72).

The second: ignorance of the ability of the almighty and assuming its failure, as if he didn't hear about the story of the cow, as Allah said: {So we said: "Strike the (body) with a piece of (heifer), thus God bringeth the dead to life and showeth you his signs perchance ye may understand.} (Baqara:73), so he stroke the grave of the dead- or himself- with a piece of (heifer) and he stood alive and told them of his murderer, that was after forty years- as scholars mentioned-, that was because Beni Israel were arguing about the cow and its description for forty years to find it at last. And in the same Surat he informed about the story of Al Aziz, and the story of Ibrahim (peace be upon him) and the four birds, as the way he told us. Likewise, that who make striking the dead with a piece of a cow a reason for his life, and call of Ibrahim (peace be upon him) a reason for making birds alive, and astonishment of Al Aziz a reason for making him and his donkey alive after a hundred years death, is capable of making his seeing in sleep a reason for seeing him in wakefulness⁽¹⁾.

The decrrier to this is one of two: either he believes the paranormal events of saints, or disbelieves them. If he is of disbelievers, then it is useless to consider him because he denies facts of Sunna that have been proved clearly. This was presented in first pages of this book and was explained sufficiently, thanks to Allah. If he is a believer, then this is of that kind, because friends of Allah are shown many paranormal events in upper and lower worlds, so, it is irrational denying this and believing that.

About our say that all Prophets and Messengers (peace and blessings of Allah be upon them all) are all like him in that Satan cannot represent them by their bodies or is that only concerns him (pbAbuh)?

In the Hadith there is no evidence of specialty or whole definitely. These affairs are not understood by thinking mind or comparison. What is known of their high position at Allah indicates that care of him is spread

⁽¹⁾ bahjat alnufoos: (4/237-238).

over them. As they came to remove Satan and his evils, Satan cannot represent their blessed shapes, and he (pbAuh) told about his holiness and theirs that their bodies are inviolable for earth until they come out of it same as they were put into it, so they all are equal in respect to this paranormal event, God is the most knowing.

As for our say: is that on the whole to all who see him(pbAuh) or is it special; be informed that all the definite provided-for good which is specified by the sharia proves is for the people of success. For others it is as a kind of hope, that is because they are uninformed about their end, might be some of them are given happiness in eternity, so they don't lose hope⁽¹⁾. Much of that happens for the public before death at last breath, so he saw him before his soul leaves his body in fulfillment to his promise (pbAuh) in the fore mentioned Hadith. Others, it happens to them few or many times according to their qualification, understanding and following to the Sunna, as breaching it is a big block! Imam ibn Hajar Alhaythamy⁽²⁾ pointed out the meaning of the mentioned Hadith, said: assuming resurrection is meant is far from the word (wakefulness), hence no use of restriction as all his nation will see him in the day of resurrection, those who saw him in sleep as well as those who didn't see him⁽³⁾. He was asked: is it possible to meet the Prophet (pbAuh) in wakefulness and receive from him? He replied saying: yes it is possible; Algazali⁽⁴⁾, Albarzi⁽⁵⁾, Ataj Alsabki⁽⁶⁾, Al afif Alyafe'e⁽⁶⁾ of Shafi'es', and Alqurtubi and ibn abi Jamra of Malikya announced that it is a kind of friends of Allahparanormal events⁽⁷⁾.

⁽¹⁾ see his book: bahjat alnufoos(4/238).

⁽²⁾ He is Ahmed ibn Hajar Alhaythamy, Shihab Aldin Abu Alabbas, born at Mahlat Abu Alhaytham in Egypt, grew and learned in it, a Shafi'e fagih participant of various sciences. Learned in azhar, travelled to Mecca and wrote his books and died there. He excelled in science especially the Shafi'e figh, of his authors: tuh 'fat almuhtaj sharh al minhaj, alswaeg almuhrija fi alrad ala ahl albid'a wa-zandaqa. See albadr altale(1/109) and dictionary of authors(2/152).

⁽³⁾ see Al fatawe al hadithiya(298).

⁽⁴⁾ see: fath albari(16/39).

⁽⁵⁾ Ibrahim ibn hibat Allah ibn Almusalam Alhamawe Alshafi'e, died in Hamat city, buried in the day after in Taiba cemetery at Nagireen Agaba, see: alwafiyat, Al Salamy(1/227).

⁽⁶⁾ Abdulwahab ibn Ali ibn Ali ibn Abdulkafi ibn Tamam Alsabki, Taj aldin Ansari, one of great Shafi'e scholars, born in Cairo, heard in Egypt and Damascus, of his authors: tabagat alshafi'eya and Jam'a aljwami'l fi usool alfigh. See: tabagat alshafe'iya, ibn hidayat Allah Alhussaini: 90, and shazarat alzahab(6/221) and al a'alam(4/325).

⁽⁶⁾ Abdullah ibn As'ad ibn Ali ibn Sulieman ibn Fallah Sheikh Alharamain Afeef Aldin Altamimi, died in Jumadah Al akhira 768H., see: zayl altagyid(2/30).

⁽⁷⁾ see alfatawa alhadeetha(297).

Ibn Alhaythamy (Allah blesses him) saying is understood that sleeping is a worldly phenomenon doesn't imply the hereafter. Ibn Battal said⁽¹⁾: his saying: "he will see me in wakefulness" he means confirming that seeing in wakefulness, its trueness and righteous, not that he will see him in hereafter, as he will see him in hereafter in wakefulness as well as all his nation, those who saw him in sleep or others who didn't see him⁽²⁾.

Ibn Alteen said⁽³⁾. What is meant is that who believed in him while alive and didn't see him then, as he was absent from him, so, it becomes that he is promising all those who believed in him and didn't see him that he must see him in wakefulness before his death⁽⁴⁾. Ibn Alhaj Almaliki⁽⁵⁾ said in Almadkhal: rarely happens this affair except to those who have a merit, not often found not in the meantime, almost not found utterly, but we don't deny its happening to the greats whom are guarded by Allah in their exterior and interior states⁽⁶⁾.

Alkhateeb Alqastalani said:⁽⁷⁾ not prohibited for privates whose hearts are watching and directed on basis of fear, so they are not certain of what happens to them of kinds of paranormal events, not mentioning that to anybody unnecessarily, seeking getting rid of disgrace, dropping out the

⁽¹⁾ Ibn Battal, Ali ibn Khalaf ibn Abdulmalik ibn Battal, known by Al Ijzam, Hadith scholar, from Granada, Maiki fagih. In Andalus Banu Battal were Yemenis, ibn Hajar conveys from him always in fath albari of his book sharh albukhari. See: al a'alam, Alzarkali(5/96) and shazarat alzahab(3/283).

⁽²⁾ see fatah albari(16/39).

⁽³⁾ Ibn Alteen: Abu Mohammed Abdulwahid ibn Omer ibn Alteen Alsafagsi, died 611H., he has an explanation of albukhari named; almahbar alfaseeh fi sharh albukhari alsaheeh, the Imam great scholar, narrator, explainer the deep fagih, died in Safagis. See: shajarat alnur Alzakeya(1/168).

⁽⁴⁾ see: fath albari(16/39).

⁽⁵⁾ He is Mohammed ibn Mohammed, Abu Abdullah Al abdari, belongs to Abduldar tribe, known as ibn Alhaj, from Faris, lived in Egypt, died in Cairo, of Almalikia prominent, he was a judge, fagih knowoing Malikia figh, learned figh from their prominent: Abu Ishag Altamami. Accompanied Abu Mohammed ibn Abu Hamza. Of his authors: shumooos al anwar & kunooz al asrar. See: Aldibaj almuzah'hab page 327, and ala'lam, Alzarkali (7/246).

⁽⁶⁾ see; almadkhal, ibn Alhaj(3/202-203).

⁽⁷⁾ He is Ahmed ibn Mohammed ibn abi Bakr ibn Abdulmalik ibn Mohammed, Abu Alabass, Alqastalani Algayti Almasri, narrator, historian, fagih, recitor. Born and grew in Egypt, came to Mecca and learned from a group, of them: Alnajm ibn Fahad who was preaching in Algomry mosque and others. Of his authors: irshad alsari li sharh saheeh albukhari. See: s hazarat alzahab (2/121) and ala'lam (1/221).

world and people, as the person who quits his family and property and is able to see the Prophet (pbAuh), such as Abdulgadir Alkaylany⁽³⁾.

Imam Algazali said⁽⁴⁾: from the beginning of the method the revelations and seeing start, so they (means: owners of pure hearts) see angels and souls of Prophets, hear from them and obtain benefits, then, their states graduate from seeing shapes and figures to grades unimaginable⁽⁵⁾.

Sheikh Abdulaziz Aldab'bag said⁽⁶⁾: be informed- Allah give you success- the endowed saint knows truth and right and does not confine himself to a specific method! If all methods are disrupted he can give life to Shariah, and how not, as the Prophet (pbAuh) is not absent to him blink of an eye, and he is not away from seeing the exalted (Truth, i.e. Allah) for a moment. He is aware of the intension of the Prophet (pbAuh) and the intension of Allah almighty in his orders and provisions⁽⁷⁾.

Proof of fundamentalists:

Imam Alshatibi said:⁽¹⁾ chapter: of it the invalidity of paranormal events that have no origin in miracles. Of the advantages of this principle is to consider every supernatural event that is released by somebody; to be compared to the Prophet's (pbAuh) miracles, having origin to that, then it is valid, or else, it is invalid⁽²⁾.

⁽³⁾ Mentioned by Imam Algazali in his book: al-mungiz min al-dhalal, of al-qastalani(45).

⁽⁴⁾ Abu Hamid Mohammed ibn Mohammed ibn Mohammed ibn Ahmed Atusi Alshafi'e Algazali, the author, intelligent, he obtained figh at his village first then travelled to Nissaboor in company of a group of students. He stuck to imam of the two holy mosques, mastered figh and excelled in dispute and conversation and became the eye of debaters. See: siyar a'alam al-nubla(19/323).

⁽⁵⁾ see: sharh al-mwahib al-laduneya, Al-zurgani(5/299).

⁽⁶⁾ He is Abdulaziz ibn Mas'ud Abu Faris Aldab'bag, a sufi from honored (ashraf) Hussaines, born and died in Fas, he was illiterate doesn't read or write. His followers exaggerate in praising him and tell paranormals of him. Ahmed Mubarak Al'lami authored a book- kitab al-ibreez min kalam say'yedi Abdulaziz- in his deeds and dialogues in two parts. Al'alam(4/28).s

⁽⁷⁾ al-ibreez, sheikh Abdulaziz Aldab'bag(228).

⁽¹⁾ He is Ibrahim ibn Musa ibn Mohammed, Abu Ishag, Al-lakhmi, famous by Alshatibi, of Maliki scholars, he was a fundamentalist examiner, fagih, explainer, narrator, controversial, stable and a master of science. Of his authors; al-mwafagat fi usool al-fih, al-e'itsam bihi, al-majalis- he explained in it kitab al-biyu'a in saheeh al-bukhari. See al'alam(1/75)

⁽²⁾ see: al-mwafagat(2/262).

Mullah Ali Algari said: Abu Haneefa (Allah blesses him) was saying: every supernatural event happened to the Prophet could be a paranormal event to a saint on condition that there is no challenge⁽³⁾.

Imam Alsha'rani reported the consensus of scholars on this origin⁽⁴⁾.

So, the Prophet's (pbAuh) seeing in wakefulness after his death is depending on this origin, as he met Messengers and prophets in wakefulness after their death and prayed to them the night he was taken in a journey from the sacred mosque to the farthest mosque.

Is the person who sees the messenger of Allah (pbAuh) a companion or not?

Shihab Aldin ibn Hajar Alasgalani⁽⁵⁾ reported in the afore Hadith six aspects, in one of them said: he sees him (pbAuh) in this world truly and speak with him, and added: this is problematic, as if it is accepted, those are considered companions, and companionship could be there until resurrection.

It is thus distorted that many saw him in sleep and none of them mentioned that he saw him in wakefulness. Truthful information doesn't remain unknown⁽¹⁾.

Ibn Al sheikh Ali azizi who died in 1070 rejected, saying: I say in answer to the first: prohibited attendance, as the condition of companionship is to see him in the world; i.e. before his death, but seeing him after death in the isthmus world does not become true.

About the second: It is apparent that those who are not qualified to reach the degree of saints, i.e. the public believers, seeing occur to them

⁽³⁾ Alfigh al'akbar, mullah Ali Algari(71).

⁽⁴⁾ see: alywageet wa aljawahir, Alsha'rani(1/143).

⁽⁵⁾ He is ibn Ahmed Ali ibn Mohammed, Shihab Aldin, Abu Alfadl Alkinani Alasgalani, born,liver and died in Egypt, famous by ibn Hajar belonging to Aal Hajar who live in Aljareed lands in Gabis in Tunesia. Of great Shafi'es scholars. He was a fagih narrator and historical. Of his authors: fatah albari sharh saheeh albukhari-15 volumes, and aldiraya fi muntakhab takhreej ahadeeth alhidaya. See:albadr alta'le(1/87) and shazarat alzahab(7/270).

⁽¹⁾ see: faah albari(16/40).

at their death when their souls leave their bodies or at last breathe. Allah honors whom he chose before that, so Hadith stays true.

As for his seeing origin, a group of imams provided for the possibility of seeing him (pbAuh) in wakefulness⁽²⁾.

Sheikh Yousof ibn Ismail Alnabahani⁽³⁾ said: it is not a must that happening of it to them in a way of shine holiness indicates their being companions, as companionship ended by his death (pbAuh). If those who saw him after his death and before his burial are not companions, so these as well are not, and the assumption of Fatah Albari is invalid. This is very problematic, if it is accepted as it appears, they would be companions⁽⁴⁾.

Take a look to what is said by imam Badi'e Alzaman Saeed Alnawrasi in this respect: no one of the greatest righteous friends of Allah of Allah could promote to a degree of a companion of the greatest Messenger of Allah (pbAuh) even if one of righteous friends of Allah were honored many times by accompanying the Prophet (pbAuh) in wakefulness such as JalaAldin Alsoyouti⁽¹⁾ as an example who were honored by his meeting in this world cannot reach the degree of companions, as the company of the companions of the Prophet (pbAuh) was due to the light of prophecy; i.e. they were accompanying him as in state of prophet and messenger. But the seeing of him (pbAuh) by the righteous friends of Allah after his death- that is after stopped inspiration- is by saintly light. Appearance of

⁽²⁾ see; alsiraj almuneer ala alja'me alsageer(3/395).

⁽³⁾ Yousof ibn Ismail ibn Yousof Alnabahani, a literate poet, of judges, belongs to beni Nabhan from west of Palestine desert, lodged in a village (ij'zim) attached to Haifa at north of Palestine, born in it. Grew and studied in Egypt at azhar. He has a lot of books: Nabhani group, best prayers on the lord of lords. See: ala'alam(8/218).

⁽⁴⁾ see: afdhal al salawat(43).

⁽¹⁾ He is Abdulrahman ibn Abi Bakr ibn Mohammed Alsoyouti, Jalal Aldin Abu Alfadl, his origin from Asyout, grew in Cairo an orphan. He was a Shafi'e scholar literate historian. He was the most educated in his time, educating Hadith and its arts, figh and the language. Speedy writing in authoring. When he was forty years started to worship and abandoned ifta and teaching and began to write his authors, authored most of his books which count 500 authors, some of them are: Al ashbah wa alnathayer, alitgan fi oloom Alquran. See: shazarat alzahab (8/51) and Ala'alam(4/71).

the Messenger (pbAuh) to their sight is considered according to the Mohammedan holiness, not to that of prophecy. This being the case; the two companionship states are varied by the higher degree of prophecy over saintly⁽²⁾.

⁽²⁾ see his book: al ijtiḥād fī al asr al ḥadīth. Alnawrasī (1/33-34).

Chapter three

The State of Vision

- Allah (exalted) said in a sacred Hadith: “Whoever provoked or incurred the hostility of one of my saints, I launch war on him, no action of the deeds of my servant I much love than that I imposed on him. As long as my servant is approaching me by doing additional obedience I love him, if I loved him I become his hearing by which he hears, and his sight by which he sees, and his hand by which he hitsetc.”⁽¹⁾. so, if the servant is able to hear and see by Allah; then screens are pierced to him because nothing can screen sight and hear of Allah.
- The Messenger (pbAuh) said: “fear discernment of the believer, as he sees by the light of Allah”⁽²⁾, Almanawi said in (Faidh Algadeer): that he sees by the eye of his brightened with the light of Allah heart, with the lighted up heart becomes the discernment as it becomes like a mirror where it shows the pictures as it is, the vision being as engraving in it⁽³⁾.
- Abu Hamza Almaliki reported in (Bahjat Alnufoos): some of the companions mentioned- I think he was Ibn Abbas (Allah blesses him)-that he saw the Prophet (pbAuh) in sleep, and recalled this Hadith; i.e. “whoever saw me in sleep will see me in wakefulness, and Satan cannot represent me” and became thinking hard in it, he entered to some of the Prophet’s (pbAuh) wives- might be Maymoona- and narrated his story, she stood and showed him a gown and a mirror and said to him: this is his gown and his mirror (pbAuh). He said (Allah blesses him): I looked in the mirror and saw the figure of the Prophet (pbAuh) and no figure of myself!⁽⁴⁾. Al

⁽¹⁾ Saheeh Albukhari, kitab alrigag, altwaduo section(4/135).

⁽²⁾ sunan Altirmezi, kitab alta’beer/sura alhijr(5/298).

⁽³⁾ faidh algadeer(1/143).

⁽⁴⁾ see: book of Bahjat Alnufoos(4/238).

Aluosi said⁽⁵⁾: this is like the appearance claimed by sufis but by the veil of the mirror, not by sight imagination which is strengthened by looking at his mirror (pbAuh)⁽⁶⁾.

Imam Abu Hamid Algazzali explains the horizons of soul highness to which is promoted whom Allah reveals to him and simulates it by an opening or a window through which he looks, says in (the chemistry of happiness): don't think that this opening is to open by sleep or death only, but is open in wakefulness to those who are sincere in self-striving and taming and get rid of lust, anger, bad manners and nasty deeds. Sitting in an empty place and disabling the senses, opening the eye and hear of the internal, and the heart sit at the suited place of the world of power and always saying (Allah Allah Allah) with his heart, not by tongue, to reach a state where he becomes not aware of himself or the world, not seeing anything except the Glorified and Exalted Allah⁽¹⁾, then that opening is open and he sees in wakefulness what he sees in sleep, appear to him the souls of Angeles and Prophets, the joyful and beautiful and splendid figures, uncovered to him the world of power and laws of heavens and earth, sees what can't be explained or described, as the saying of the Prophet (pbAuh): "Allah made the earth retract for me to see all its sides"⁽²⁾. Also Allah (glorified and exalted) said:" So also did we show Abraham the power and the laws of the heavens and the earth that he might (with understanding) have certitude." {An'am, or cattle: 75}, because all the knowledge of Prophets (peace upon them) was from this

⁽⁵⁾ Al Aluosi: he is Mahmoud ibn Abdullah, Shihab Al din, Abu Althanaa Alhussaini Al Aluosi, explainer, narrator, fagih, literate, linguistic, sharing in some sciences, from Bagdad, he took charge of deliverance of formal legal opinions in his village in 1248H., then deposed, so he devoted himself to learning. Of his authors: Rouh Alma'ani fi taaseer Al Quran. See: dictionary of authors(12/175), ala'alam(8/53).

⁽⁶⁾ Tafseer rouh al m'ani(22/39).

⁽¹⁾ means: the heart dispossession of others except Allah and deep continuous thinking about him (glorified and exalted).

⁽²⁾ saheeh Muslim, by say'yedna Thoban, kitab alfiten wa ashrat al sa'aa, bab halak hazihi al umma badhahom bi'badh(4/2215) no.(2889).

way not by means of senses, Allah said:”but keep in remembrance the name of thy lord and devote thyself to him whole heartedly” {Muzzammil:8}, means to get rid of everything and purify your heart from everything and supplicate to Allah totally, this is the road of mystics in this time⁽³⁾.

Anyway, it is happening to some of the beloved by Exalted Allah, not convincing except by inspiration and proper spiritual revelation, if Allah exalted wants to remove the screen for whom he intends to honor by seeing him, he sees him on his true shape. And Allah knows.

The denial of the decier to - those respected - involves in big mistake; i.e. disgrace of faithful righteous imams whom are accepted by the nation strongly and recognized by advanced and late as imams.

Questions:

- 1- Is the seeing occurs by the eye of the head or by the eye of the insight?
- 2- Is it for righteous persons only?
- 3- Is the visible his body? His soul or his image?
- 4- Does that require his coming out of the grave or not?
- 5- How is he seen (pbAuh) at the same time in distant various places?
- 6- Why this seeing didn't happen in early times of Islam?

Answers:

Ibn Allan Alsadigy Alshafi'e said⁽¹⁾:

1. Is on the face of it, who saw him in sleep must see him in wakefulness with the eyes of his head, it is said by the eyes of his

⁽³⁾ chemistry of happiness: a group of messages, imam Algazali(136-137).

⁽¹⁾ he is Mohammed ibn Ali ibn Allan, Albakri, Alsiddeegi, Al Alawi, Alshafi'e, interpreter, scholar in Hadith, associate in many sciences, practiced Ifta at age 24, he acquired together narration and knowing, knowledge and practice, he was a trusted imam among his time fellows knowledge, memorizing and mastering and checking Hadith of the Prophet(pbAuh). Born in Mecca lived and died in it.

Of his authors: alfutohat alrab'baniya ala alazkar alnawaweya, daleel alfaliheen li turug riadh alsaliheen.see: ala'alam(7/187).

heart, told by Ibn Al arabi⁽²⁾. Many righteous conveyed his seeing in sleep, and after, they saw him in wakefulness and asked him about affairs which they were feared of, he guided them to safety from it, hence the order came accordingly. This is a kind of saints' miracles, this frequently happens to him. Many announced this paranormal event: of them Algazali, ibn Arabi and ibn Abdulsalam. Sheikh Ibrahim Albajuori⁽³⁾ said:

2. Seeing of the prophet (pbAuh) is not limited to righteous only; it happens to them and to others. Reported of some of knowers such as alsheikh Alshazali and say'yedi Ali Wa'fa: they saw him (pbAuh) in wakefulness, normal, he appears to them at his grave (pbAuh) and they see him by the eye of insight, no matter near or far is that. Of the paranormal events of friends of Allahis piercing screens for them, no objection to reason or Shariah.
3. Allah honors his saint by not making between him and the honest self a veil or screen⁽⁴⁾.
4. There is a disagreement in the nature of the visible, his body (pbAuh) or his image. The second was said by Algazali. Ibn Aarabi said: if he saw him in his known state, it is a true acquisition, if not then it is an image acquisition, the correct is that he sees him really, be it in his known state or not. Alhafiz Alsuyouti supported the say of that who differentiated between the nature of the visible,

⁽²⁾ he is Mohammed ibn Ali ibn Mohammed ibn Arabi: Abu Bakr Alhatimi Alta'ee knowon as Mohieddin ibn Arabi, also known as Alsheikh Al akbar of speakers' imams of theology, born at Marsiyah in Andalus, travelled to Seville. In ajourney he visited Sham and Romans lands, ilraq and Hijaz. He authored 400 books: alfutuh almakeya, diwan al hikam, mafatih algayb. Died in 1240H.. see ala'alam(6/281).

⁽³⁾ he is Ibrahim ibn Mohammed Ahmed Albajuori, sheikh of azhar mosque. A Shafi'e fagih. Born in Bajur one of Almanufeya villages in Egypt, studied in azhar. Of his authors:tuhfat almureed ala jawharat altawheed, hasheya ala sharh ibn Gassim. See:dictionary of authors(1/4), and edhah almaknoon(1/244).

⁽⁴⁾ see: sharh alshamael almohammadeya, Albajuori(203).s

deciding the first is real, the second a representation⁽¹⁾, Al alusi said in his interpretation: which is most likely is that his seeing (pbAuh) after his death by sight is not like the ordinary vision which is known by all people seeing each other, as it is a unity condition, an isthmus case and a sentimental affair, acquired only to the one who practiced it. The intensity of similarity of that vision with the ordinary eye sight, many seers are suspected, so he thinks that he saw him (pbAuh) with the known sight, but it is not. It might be said it is hearty, to its strength confused with eye sight. The visible is either his soul, peace and blessings be upon him, which is the most perfect soul sacredly and impartiality, became developed and appeared in a visible figure by that vision staying clang to his honored body alive in the high holy grave as some of them said, even though Gabriel(peace on him) appearing in front of the Prophet (pbAuh) in the form of Dihya Alkalbi or another, didn't leave Lote-tree, or, a representative body to which his sacred impartial soul clang and no objection the representative body could number to infinite number of bodies with his sacred soul clang to them, thousand of thousand prayers and greetings from Allah exalted be upon each body of it. This clinging is of the sort of the one in parts without one and doesn't need in that form of clinging to be known and featured as what is needed for that clinging to the body in reality.. All what I say lastly: that seeing is a paranormal habit like all paranormal events of friends of Allahand Prophets' miracles (peace upon them)⁽²⁾.

I said: if the television was then available, it could be possible for Algazali and Alaluosi and others to simulate the multiplicity of the body

⁽¹⁾ see: daleel alfaliheen, ibn Alan(5/391-392).

⁽²⁾ see: rouh al ma'ni, Alaluosi (22/37-39).

to infinitive bodies that all cling to one existent at the television station. Is the television transmission more strong or superior over the Mohammedan transmission although he is the master of existence? Especially his free soul (pbAuh) is always transmitting and spreading, not veiled by isthmus. His seeing and hearing his voice (pbAuh) depend on receiving devices, I mean nice souls, pure hearts and transparent insight that is qualified to receive both the picture and voice together or singularly! So, the screens are ours not his (pbAuh) by our remissness and disabling these devices which are tied to the present world instead of piercing veils and receive from the world of real seeing.

5. Does his seeing (pbAuh) require him to leave the grave or not?

Mulla Ali Algari Alhanafi answered saying: his seeing (pbAuh) in wakefulness doesn't require him to leave his grave, because it is some of friends of Allahgifts- as it was stated- that Allah exalted unveil screens for them. There is no objection to reason, Shariah nor to habitually that is the saint in the Far East or west honored by Allah not to make a screen or veil between him and the honored self while it is in its place in the honored grave by making those screens and veils like the glass that shows what is behind. At that moment the sight of the saint might fall on him (pbAuh), and we know that he is alive, praying in his grave. So, if a person was honored by his sight falling on him (pbAuh); there is no objection to be honored by talking and converse with him, asking him about things, and he answers him. This is all not denied to reason or to Shariah. If introductions and results are not denied to reason or Shariah; denial of both or one of them is not countable⁽¹⁾.

6. How is he seen (pbAuh) from distant various places at the same time?

⁽¹⁾ see: jame'e alwasa'il ala sharh alshama'il, Mulla Ali Algari(2/237).

Sheikh Badr Aldin Alzarkashi⁽²⁾ answered saying: although his seeing is true(pbAuh) while he is alive and praying in his grave with Adhan and Igama, as he is (pbAuh) a lamp; so said Allah exalted{lamp spreading light}”alahzab46”. The light of the sun in this world represents his light in the universe; as the sun is seen by all those in east and west at the same time while it is in its place and by different aspects, and so the Prophet (pbAuh), his light is perfect and higher than its light. This answer was related by some to mystics⁽³⁾.

He said: it is false (i.e. Alzarkashi), he is (pbAuh) seen by Zaid in his house and so Amro sees him in his house as he is. The sun is seen in various places while it is located in one place, and if its mass is seen in a house, it is impossible to be seen in another house; this is synonymous to his seeing (pbAuh).

The paradox arises from seeing him in different places. If it is reported as we mentioned, the answer goes towards proving multiple images, so the visible in two places is an image; hence no paradox⁽⁴⁾.

Imam Algazali (mercy of Allah upon him): not intended he sees his body, but an image that became an instrument which fulfills the meaning. The instrument can be true or imagined, the self is other than the imagined image, what is seen is not the soul of the Prophet (pbAuh) or his personality; he saw his image⁽¹⁾.

Alsoyuoti replied to him: no objection to that, no need to specify by the seeing of the image, because he is (pbAuh) alive by his soul.

Seikh Yousof ibn Ismail Alnabhani (Allah blesses him) said in his poem:

He is alive in his grave,

⁽²⁾ He is Mohammed ibn Bahadir ibn Abdalla, Abu Abdalla, Badr Aldin, Alzarkashi, fagih shafi’e fundamentalist, Turkish origin, bon and died in Egypt. He has many authors in diferrent arts. Of them: Albahr almuheet fi usool alfigh. See; ala’alam (6/286) and aldurar alkamina(3/397).

⁽³⁾ Ibn Hajar Alhaythami related it to sheikh Mhiedeem ibn Arabi, said: no objection to be seen by many at the same time because he is like the sun.....see: alfatawi alhadeethiya, ibn Hajar (300).

⁽⁴⁾ see: almwahib al’laduniya, alzugani(5/294).

⁽¹⁾ see: faidh algadeer, Alminawi(6/133).

That is why his daughter Alzahraa was deprived heritage,
He left a heritage of knowledge and Shariah- not money,
And scholars inherited him,
Allah donated him perfect life,
He goes to where he desires,
He was often seen in sleep and wakefulness,
By his lovers of pure masters.

7. Why this vision didn't appear in early Islam era?

Al aluosi answered in his interpretation saying: the paranormal events in the early times were very few due to the early existence of the sun of the Message. How can a star is seen under a beam of (light), or a planet in the spread light of the sun everywhere!..that might has happened to some of them as a matter of rarity and the interest required no disclosure. Also it can be said: it didn't happen for purpose of testing or for fear of temptation or due to the presence of some persons who acted as a mirror to him (pbAuh), or to urge people to seek the route of the Quran and the Sunna in what they need so as the Shariah spreads and proof is magnified which can be understood by everyone⁽²⁾ or as such. He added (mercy of Allah upon him): this seeing happens to the perfect who didn't ever breached the Shariah. As long as the ties between the messenger of Allah (pbAuh) and one of the nation are strengthened, the stronger is the affair of his seeing (pbAuh), and it may happen to some righteous of the nation at the last breath due to extensive attention then⁽³⁾.

He said also: he made it possible that could be by a spiritual meeting with him (pbAuh), not surprising that seeing happened after his death (pbAuh) to many from this nation, taking from him in wakefulness⁽¹⁾.

⁽²⁾ see: rouh alma'ani, Alaluosi(22/39).

⁽³⁾ same source(22/37).

⁽¹⁾ see: roah alma'ani, Alaluosi(33/35).

Read my brother the advice of imam Alsha'rani(Allah blesses him): accept my brother what the s(poor) claims of such matters, don't deny anything they say except those things prohibited by Shari'ah, as they agreed unanimously on those who deny anything of their position are blocked from reaching it. One may ask: if we accepted what they say; why don't we see what they see?

The answer: if we proceed through as they did, divested of as they are, purified our hearts as theirs, cleaned ourselves as theirs and communicate with God as they did, we would earn what they obtained, Allah exalted said:"Of the bounties of thy Lord we bestow freely on all-these as well as those: the bounties of thy lord are not closed (to any one)"{A Isra'a: 20).

Attention:

Of the dangerous things on Islam are two things:

The first: to settle a religious principal and entail a judgment to it, as it is in fact not a religious principal, hence, all judgments entailed are invalid!

The second: to settle a scientific basis and try to adapt the Islam accordingly. Then it comes to be known afterwards due to the progress in scientific knowledge that this scientific basis is wrong because the new basis proves that.

Accordingly most Muslims are involved in a dilemma! When deceived by one or both affairs. Muslims believed that the knowledge of the kind of embryo in his mother's womb is inconceivable except to Allah and decided that a religious basis⁽²⁾, then the sonar device and other rays devices made the knowledge of the kind of the embryo is possible.

⁽²⁾ his saying (exalted): "Verily the knowledge of the hour is with God(alone) it is he who sends down rain and he who knows what is in the wombs nor does anyone know what it is that he will earn on the morrow: nor does anyone know in what land he is to die. Verily with God is full knowledge and he is acquainted (with all things)" {Lugman:34). His saying he knows what is in the wombs, he exalted didn't say that he wouldn't learn it to any of his creatures.

Hence it was clear that basis is not a religious basis and we were wrong in understanding it.

Another example, the ability of humans to reach the moon, a respected scholar of Muslims announced that it is impossible; depending on a religious basis⁽¹⁾. Later he was proved to be misconceived. Many landed on the moon, dr. Faroug Albaz who was accompanying James Arwin during his speech about his spaceship on which he ascended to the moon, says:

Westerners and Christians took advantage of this *fatwa* most exploitive, they were, afterwards, distributing it to thousands of attendants in the occasion of launching any spaceship to space to display the foolishness of Muslims to the public who crowded to attend moments of missiles' launching.

The question now is; what is the religious basis on which they count in prohibiting seeing the Messenger in wakefulness?, we find their most assumed basis is his saying (exalted Allah): "Truly thou wilt die (one day) an truly they (too) will die (one day)" {Az'zumar: 30}. And truly the Messenger of Allah (pbAuh) died! And we don't see this is controversial to this fact as we stated earlier from many aspects.

First: Allah is able to get him alive as he did to some of those whom he get alive, moreover, Allah gave this ability to a servant of his servants; that is say'yedna Jesus (Allah blesses him): "And I quicken the dead by God's leave.." {Al Omran: 49}. The messenger of Allah (pbAuh) stated this in the issue of his response for those who greet him.

Second: this seeing is not for the Messenger (pbAuh) who is lying in his honored grave, it is for his flying in space picture and registered one of God's films, like the picture registered in one of humans' film for dead who are displayed alive to us, moving and talking.

⁽¹⁾ he is sheikh Abdulazeez ibn Baz(mercy of Allah on him).

Third: the human souls do not perish or come down to nothingness as announced by many scholars. Sheikh Abdulgani Alnabulsi (mercy of Allah upon him) said: this is not astonishing affair or a strange matter, as the souls of dead are not completely dead or never die. Upon leaving the earthly life they take forms, like the formation of Gabriel (peace upon him) in a form of an Arab and of Dih'ya Alkalbi, as reported in authentic Hadiths from the Messenger of Allah (pbAuh). Considering this for souls of normal people whose souls are not detained by implications and rights of others on their death, as such said by Allah exalted: "Every soul will be held in pledge for its deed * Except the companions of the right hand" {Muddath'thir 38-39), what do you think of the souls of Prophets and Messengers of Allah (pbAu them all). Death is not execution of souls even if bodies are worn off, question of grave is true, welfare and torment of it as well, in the doctrine of Sunnis and community. Welfare and torment happens in the world of isthmus not in this world. Isthmus world's door is the grave, nothing in graves other than bodies of dead as graves are part of this world, alive with their souls, when stopped from conducting them, bodies died but souls are still alive as it was before. Death is a move from a world to another different world. Charged not detained by implications souls walk in isthmus world in the form of their bodies and dress, appears in this world to whom Allah exalted wants to show him, such as souls of Prophets, friends of Allah and righteous people of his. This affair is not doubted by a believer because it is founded on the pillars of Islam and bases of Shariah laws, not doubted by anyone except by those who go astray, innovators and deniers to obvious issues of minds and understanding. Allah guides those whom he chooses to a straight way as he knows all things.

The end of the awakening

Praise be to God the cherisher and sustainer of the worlds, and best prayers and perfect greetings upon our master Mohammed and upon his family and companions all, next:

Seeing of say'yedna the Messenger of Allah (*Allah blesses and prayers be upon Him "ABPBUH"*) in wakefulness is not like the known material vision, it is a revelation and hearty insight for those whose inner self is pure and their affairs are straightened after going long distances and fearful areas being truthful with Allah exalted and following his Messenger (*ABPBUH*) until their hearts became as a mirror reflecting the perfection of the Chosen (pbAuh), in reality it is a vision of the gentle incarnated example.

Being an extension to miracles, and for special gifting that incite the activity of faithful pursuers, the lovers and those who have concern, I plunged into its waters and went into its field in order avoiding (grooms of facts) being screened to his lovers (pbAuh), and documenting the biography of say'yedna Alnabhan (*Allah be Pleased with him*), and warning imposters who featured kin of revelations and paranormals to forget the Mohammedan announcement: "He who lies on purpose will take his seat in fire"⁽¹⁾.

Some people might ask a question: why this honorable vision doesn't happen to us? Is the door open for all? Or is it a specification and a gift?

We say: no doubt the wakefulness seeing is an inspiration affair falls within paranormal events, and it is of the greatest divine gifts, taking possible means is a way to it. Introduction represents reasons and result is a gift. The dowry of revelations is; believe in requests, pursuit of the

⁽¹⁾ Narrated by Albukhari, no. (107)(1/52) and others in close words, Al ayni said: narrated by 200 companions. Albinaya fi sharh alhidaya (1/8).

target, faithful conduction to Allah, following his Messenger (*ABPBUH*), quick march by aid of a perfect guide attracting the heart of his lover and showing him the guiding signs along the road until he reaches crossing permission from the sensed world to the isthmus world to receive the picture and voice like the television. When the inner self is clear and the insight is pure, wonders and strange things are revealed to the pursuer. And when the self promotes from a commander to a blamer to inspired to a calmed to a satisfied to accepted to a perfect pure, the self becomes a breathe that the servant travels with it to (I witness) of the tongue which means confession and recognition to Allah of oneness to (I witness, of the insight) which witnesses Allah by Allah and witnesses the Messenger of Allah (*Allah blesses and prayers be upon Him*) and Jinn, Angels and unseen worlds.

A glance of an examiner in the biography of say'yedna Mohammed Alnabhan (*Allah be Pleased with him*) from shining beginnings to end views is sufficient show for fair-minded, and opens doors to honest acquirers. Who he is serious gets it, who walked on the path arrived. Allah grants success. Allah blesses and prayers be upon our master Mohammed and his family and all companions.

The most important sources of research

- 1- The holy Qur'an
- 2- Saheeh Albukhari ; imam Mohammed Ismail Albukhari
- 3- Saeeh Muslim ; imam Muslim ibn Al Haj'jaj
- 4- Interpretation of Saheeh Muslim; imam Alnaw'we
- 5- Fat'h Albari; ibn Hajar Al Asgalani
- 6- Al isaba fi Tam'yeez Al Sahaba; imam ibn Hajar
- 7- Al isti'ab fi Ma'rifat al ashab,ibn Abd Albir
- 8- Al fatawa Alhadeetha; ibn Hajar Alhaythami
- 9- Almahwahib al laduneya; Alkhateeb Algastalani
- 10- Shar'h Almahwahib Al'laduneya,imam Alzurgani
- 11- Daleel Al faliheen, ibn Al'lan Al Siddeegi
- 12- Alfutuhah Al mak'kia, Moheyeddin ibn Arabi
- 13- Almad'khal,ibn Alhaj Almaliki
- 14- Al fat'h alkabeer, sheikh Yousof ibn Ismail Alnabahani
- 15- Al mungiz min aldhalal, imam Algazali
- 16- Al ibreez min kalam say'yedi Abdulaziz, Ahmed ibn Almubarak
- 17- Al yawageet wal'jawhir,imam Alsha'arani
- 18- Alahzab al idreeseya, sheikh Ahmed ibn Idrees Almagrabi
- 19- Lawagih al anwar al gudiseya
- 20- Shar'h alshamail almohammedeya, sheikh Albajuri
- 21- Lata'if al minen, imam Alsha'arani
- 22- Faidh algadeer, imam Alminawe
- 23- Jawahir alma'ani fi seerat Altigani

- 24- Almeezan alkubra, Alsha'arani
- 25- Almwafagat, imam Alshatibi
- 26- Jam'a alwasail fi shar'h alshamail
- 27- Bahjat alnufoos, ibn Abi Jamra Almaliki
- 28- Abha alga'laeid fi takh'lees anfas al fa'waeid
- 29- Afdhal alsalawat ala say'yed alsadat,sheikh Yousof ibn
Ismail Alnabahani
- 30- Alfatawa alkubra, ibn Tay'meya
- 31- Al ijtihaad fi al asr alhadhir, imam Alnaw'rasi
- 32- Tanbeeh ala kazib alwasey'ya, Abdulaziz ibn Baz
- 33- Tafseer roah al ma'ani, imam Alalusi
- 34- Ta'reef alkhalaf bi rijal alsalf
- 35- Keem'ya al sa'ada, imam Algazali
- 36- Al fiqh al akbar, mulla Ali Al gari

This blessed book was completed in its two parts, on 8th Rabie Awal, 1428H. Allah grants success.

Definition of the Author

Who is lacking to Allah exalted was born in the afternoon of Friday 26/1/1945ac. in (Aaluse) island located on the river Euphrates in Al Anbar province in Iraq. By his parents he belongs to the family of Aluseya Al Hasaneya Al Hussaineya from clan of Sheikh Abdulgadir Altay'yar, to sheikh Abdulraziq ibn say'yedna Abdulgadir Al jaylani (*May Allah be Pleased with him*). In that island he grew in a religious knowledgable environment and completed his elementary study therein. He completed secondary school study in the city of Fallujah after his father's emigration with his family to it, in 3/12/1962 ad.

On 25/7/1962, the Fageer was honored by visiting say'yed Alnabhan(*May Allah be Pleased with him*) for the first time in Aleppo city in a young age of twenty one and half years, the age of say'yed Alnabhan then was sixty six years. The moment his sight fell on him, his personality astonished him, finding in him all he was dreaming and more. He was attracted to his Excellency and became fond of him exceeding fondness of infant to his mother. Say'yedna Alnabhan took over his guidance and education, surrounded his soul and ideas until his qualities were stimulated and permeated his self. After completing his university study in the college of Islamic studies in Baghdad 1969 ad., ordered him to isolate and learn more, gave him more than two hundreds of issues in basis of walking and conducting to Allah exalted. He stuck to orders, worked hard for eleven years learning and conducting in the Ahmedean law school at Alkhalideya and at Fallujah grand mosque. He found a chance of studying by Aabid Salih Alhamashi, sheikh Mustafa Musa Al naijery and Sheikh Khaleel Mohammed Al fayadh, continued learning with *Sheikh Abdulkareem Mohammed Bay'yara* the teacher in

Ghadireya establishment and chief of Iraqi scholars Association for two and half years. He granted him the degree in those studies he gained and benefited from him "*May Allah Mercy and Blessings be upon Him*".

In compliance with the command of Say'yed Alnabhan, he went to establish the Legal mosque and school of Mohammedan *Hadra* and the Islamic Charity Society in Al-Fallujah under his own administration. He has never affiliated to any political party or movement; however, he was a founding member of the Supreme Secretariat of Iftaa in Iraq. He was greatly honored by Allah to be an author and publisher of say'yedna Alnabhan (*May Allah be Pleased with him*). He has a collection of poems in praise of him contains more than one hundred and twenty poems under address (songs of the intelligent in the beloved meeting). The (poor) still drinks from his instructor's instruction (*May Allah be Pleased with him*) which included his parents, brothers and sisters, as they all saw him in Aleppo or in Iraq and also included his relatives, kins and lovers.

Allah grants success. Praise be to God, the Cherisher and Sustainer of the worlds.

The end of the first stage with two parts

Following is the second stage with other parts

By will of Allah Exalted who grants success

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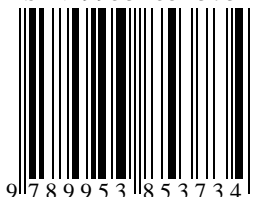
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